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UNIVERSITY OF ALBERTA

A PRELIMINARY EXPLORATION OF THE MEN'S MOVEMENT: DEMOGRAPHICS AND MOTIVATING FACTORS

by

Lorraine H. Bray

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of

Master of Education.

in

Counselling Psychology

Department of Educational Psychology

Edmonton, Alberta

Fall 1992

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UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled 'A Preliminary Exploration of the Men's Movement: Demographics and Motivating Factors' submitted by Lorraine H. Bray in partial fulfillment of the requirements for the degree of Master of Education in Counselling Psychology.

Dr. John Paterson

Dr. Leonard Stewin

Dr. James Vargo

Date: Oct. 1/92

Dedicated to

Jonathan, Jessica, Rachael, and Jordan

Abstract

This study is a preliminary exploration of the men's movement examining the characteristics of men who become involved in the movement and the reasons they become involved. A questionnaire was created for the purposes of this research and was completed by a sample of two men's groups (130 men) in Seattle, Washington. The groups meet on a monthly basis and use rituals, drumming, myths, and personal stories as a means of communicating and expressing emotion.

An average demographic profile based on the calculation of frequencies indicates that most of the men are middle-aged, have university or college educations, work in a professional capacity in a traditional male occupation on a full-time basis. The majority of the respondents are classified in the middle to upper-middle range regarding economic status. Nearly all are heterosexual males and approximately one third of the sample reports being married, one third separated or divorced, and one third single. More than half report being in stable intimate relationships. Approximately two thirds of the men studied report no alcohol or drug overuse.

Ninety-five percent of the respondents indicate that expressing anger at the women's movement is not a reason for their participation in the men's movement. It is, however, of primary importance that their group provide an opportunity for them to develop meaningful relationships with other men. In order to foster the development of in-depth relationships, the group must be conducted in such a way as to provide an emotionally safe environment within which the individual can feel connected with his inner self. For the respondents in this study, connectedness with inner self and emotional development involve reclaiming masculinity in a balanced way. Data reveal that a balanced approach to reclaiming masculinity includes appreciating qualities of fierceness and intensity as well as qualities of caring and sensitivity.

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CHAPTER ONE

Introduction to the Study

Overview

The Western world watched as women gathered into consciousness-raising groups and public demonstrations in the 1960s to protest society's stereotyped view of women. Simone de Beauvoir (1952) wrote in the introduction to her acclaimed book *The Second Sex,* "Man can think of himself without woman. She cannot think of herself without man" (Benda 1946; cited in Beauvoir, p. xix). She also wrote that "A man would never get the notion of writing a book on the peculiar situation of the human male" (p. xix).

Her prediction has proven to be false. Men are writing prolifically about the "peculiar situation of the human male." Almost as a challenge to de Beauvoir's remark that "man can think of himself without woman," Keen (1991) opened his book *Fire in the Belly-On Being a Man* with a discussion about man's unconscious bondage to woman and argued that men cannot find themselves without first separating from the world of women. Not only are they writing but they are also gathering in groups reminiscent of the gatherings of women during the formative years of the feminist movement. According to the publisher of an American men's newspaper, *Wingspan,* distribution increases at an average rate of two new men's groups forming per day. What has happened in the hearts and minds of men to summon them to these groups? What are the characteristics of the men attending these gatherings? Are these gatherings of men a backlash to the feminist movement and an effort to hinder its progress, or are they an effort to explore genuine men's issues?

Balswick (1988) responded to the last question when he stated, "I discovered that femininity and masculinity are as two sides to the same coin. Just as one cannot be defined without the other, one cannot be redefined without the other" (preface). Robert Bly (1990) expanded on this thought when he explained that his writing does not "seek to turn men against women, nor to return men to the domineering mode that has led to repression of women and their values for centuries. . . . The two movements are related to each other, but each moves on a separate timetable" (preface). Earlier writers such as Pleck and Pleck (1980), Franklin (1984), and Kimmel (1987) also acknowledged that changes for one sex require and contribute to changes for the other. They added, however, that the men's movement is responding not only to feminism but also to many long-standing issues in the male role that are unconnected with women.

As men have attempted to deal with these long-standing issues, the movement has grown in a number of "differing directions which have been characterized by sporadic growth and instability" (Williamson, 1985, p. 308). There is no unilateral men's movement in North America. The four most commonly acknowleged streams are the profeminists, divorce reform activists, the mythopoetics, and the antifeminists or the no-guilt stream, with the critical differentiating factor being whether or not the women's movement is supported. Member's responses to changing women's roles have generally been one of the following: pro men, with little or no interest in women's issues or rights; or promen/profeminist, with emphasis on gender egalitarianism (Astrachan, 1986; Erkel, 1990; Franklin, 1988; Williamson, 1985).

Although the very first activities of the men's movement did not begin with feminist issues, it is, in part, a by-product of the women's movement (Astrachan, 1986). Participating in the activities of any one of the streams previously identified will find the individual struggling with women's rights as well as a plethora of issues specific to men. The issues specific to men become increasingly evident when the literary themes are explored in the Literature Review chapter of this document.

Significance of the Study

Examining themes in the relevant literature illuminates which issues have become important to the men attending these groups and gatherings, but the two questions posited earlier remain unanswered. What are the characteristics of the men attending these groups? What motivates men to become involved in a men's group? It is the aim of this study to answer these two questions.

The second question, which addresses the motivating factors, is a compelling one. Profeminist men called for consciousness raising in the 1970s as the generator of behavioral change, but in two decades their call has touched the lives of only a few thousands (Astachan, 1986). It is the mythopoetic stream, which is the newcomer to the scene, that has created new energy and is drawing larger and larger numbers of men and gaining frequent media attention (Moyers & Bly, 1990). Astrachan (1986) suggested that the men's movement has lacked a common passion for change as well as the passion of the women's movement because it began in the 1970s when the era of passionate intensity had already dissipated. Lack of common purpose and timing have not changed, so the question remains as to what summons these men in the 1990s? Smalley and Trent (1988) might argue that the concept being used by the mythopoetic stream is the powerful communication method of 'extended metaphors' or 'figurative language' which is "as old as ancient kings but is so timeless that it has been used throughout the ages in every society" (p. 9). They credit the use of metaphor as being capable of simultaneously engaging a person's thoughts and feelings, moving the individual to deeper levels of intimacy, and making a lasting impression by clarifying and intensifying what the speaker wants to communicate. One could also speculate that the mythopoetic stream offers a middle-of-the-road position which is not as extreme as the profeminists in naming men as the ultimate oppressors, or as the no-guilt stream which denies the difference in power between men and women (Astrachan, 1986;

Williamson, 1985). These hypotheses are critically examined in the context of the responses provided by the men who attended the men's gathering and completed the research survey.

In the past, those who attended the larger profeminist national conferences were noted to be mainly from the helping professions such as counsellors, therapists, social workers, psychologists, and teachers, many of whom were employed on a part-time basis and few of them from leading universities. It was the small consciousness-raising groups in the profeminist stream that attracted "successful" men such as doctors, lawyers, and businessmen with annual incomes at the higher end of the scale. This same income bracket of men, who were usually better educated and had the money and time to lobby for changes, was the backbone of the divorce reform stream as well (Astrachan, 1986). Has the trend changed? Is the mythopoetic stream attracting a broader cross section of men? Does the men's movement attract participants from across the various cultures and races, or is it primarily a white male enterprise? The research survey addresses these demographic concerns as well.

Purpose of the Study

In this study the author utilized the dominant literary themes on men's issues from the past decade to survey a population of men who indicated an active interest in the men's movement. An analysis of the responses revealed trends of developing attitudes and life style changes considered desirable by individuals directly involved in the movement. The following categories were surveyed (Astrachan, 1986; Sanford & Lough, 1988; Baumli, 1985; Keen, 1991):

1. Work
    a. Sense of self determined by success and achievement
    b. Excessive competitiveness and aggressiveness
2. Emotions
    a. Detachment from self
    b. Emotional inexpressiveness
    c. Deteriorating mental and physical health
3. Relationships
    a. Intimacy with women
    b. Intimacy with children
    c. Men and their sexuality
    d. Male dominance in relationships
4. Family of origin
    a. Father-son relationships
    b. Mother-son relationships
5. Adherence to rigid definitions of masculinity
    a. Reclaiming masculinity as positive
    b. Masculinity defined as not being feminine
6. Friendship with other men
    a. Men relating to men
    b. The need for male initiation
    c. Men seeking mentors
    d. Men being mentors
7. Spirituality
8. Substance abuse

The author through her questionnaire also ascertained whether there were any significant demographic trends among the men surveyed. Trends were examined in the following categories:

1. degree of involvement in the men's movement
2. occupation and economic status
3. educational standing
4. cultural heritage
5. age
6. marital status and level of satisfaction in the partnership
7. parental status
8. sexual preference
9. alcohol and drug use
10. spiritual mindedness

Participation in other streams of the men's movement, other than the representative stream surveyed, were also determined. Survey questions also inquired about personal and relational issues, and the impelling reasons for exploring men's issues.

Although the gay rights activists and the men and addictions streams raise significant questions which challenge men and their relationships, they are tangential to issues of gender and for the purposes of this research were regarded as discrete areas of study.

This study is descriptive-exploratory (Babbie, 1973) in design, and therefore primarily concerned with reporting the situation as it presents itself. In order to accomplish this a questionnaire was designed. The questionnaire is divided into five sections. The first section, which consists of 16 questions, was designed to examine

demographic concerns in order to create a profile of the men who attend conferences focusing on men's issues. The responses in this section answer the question 'What are the characteristics of men who become involved in men's issues?' Through seven questions, the second section is designed to determine each man's past and present involvement in the movement. In the third section, 36 probing statements are presented in order to examine relevant personal and relational issues in the men's lives; and through 32 additional statements, the fourth section is constructed to explore possible personal reasons for the respondents' involvement in men's issues. Responses to sections three and four were recorded on a Likert-type scale. Through the responses in sections three and four, the author intended to answer the question 'What motivates men to become involved?' The substance for these sections was garnered from recurrent themes in the relevant literature. The last part of the survey, section five, poses two comprehensive questions which allow for qualitative writing.

The questionnaire was used to survey two groups of men who met on a monthly basis. Their participation in this research project was on a volunteer basis and participants' identities remained anonymous. Participant's responses in the 'demographic' section and the 'past and present involvement' section are used to determine whether the movement is attracting a cross section of the population, a group of unemployed men with 'time on their hands' or a segment of society classified as helping professionals. The responses to the probes which identify personal issues and reasons for attendance at the monthly meetings, are used to predict an emphasis on particular aspects of male psychology which may have implications for counselling men and their families.

Overview of the Thesis

In Chapter One the author introduces the topic under study, provides some background information on the topic to make understandable the significance of the study, its intended purpose, and the chosen method of carrying out the research.

In Chapter Two the author reviews literature and media presentations from 1980 to the present in the area of men's issues.

In Chapter Three the research design and methodology are presented as well as the development of the research instrument and the procedures used for data collection. This chapter also addresses the generalizability and limitations of the study.

Chapter Four is primarily concerned with the research findings and the results of those findings.

A discussion and summary of the findings are dealt with in Chapter Five.

CHAPTER TWO

Literature Review

The Emergence of the Men's Movement

Introduction

To my knowledge, published quantitative research on the men's movement is nonexistent. What does exist are anecdotal accounts, phenomonological perspectives, and casual observations made by individuals who have attended conferences and participated in men's consciousness-raising groups or ritual groups (Astrachan, 1986). There are a number of possible reasons for this void in the available literature. A generally low-profile men's movement became active and publicly visible only within the last decade (Moyers & Bly, 1990). Part A of the literature review quotes authors and critics who have examined the emergence of the movement. It is necessary for the reader to become familiar with the various streams and their biases in order to grasp how the history behind this new surge of energy is influencing the movement. According to Astrachan two additional contributing factors for the lack of documented research are (a) the absence of a common purpose within the men's movement and therefore an absence of a cohesive unit to be researched, and (b) the resistance to forming power hierarchies within certain groups of men. Over the years, particularly during the leftist movement, there was a very strong resistance to quantifying and categorizing. There simply would not have been any cooperation toward researchers asking demographic questions because they would have been viewed as contributing to the establishment of a power hierarchy.

In Part B of the literature review, the author has attempted to provide the reader with an "umbrella" view of the issues within the men's movement by quoting

significant authors who have written about these issues and by citing research applicable to each issue.

Antecedents of the Men's Movement

It is a common misconception that the men's movement began at the same time as did the women's movement. Williamson (1985) suggested that men gathered as early as the first part of this century, neglecting to formerly record their activities. However, the misconception persisted because feminist men, who trace their roots to the women's movement, have been well published, while the nonfeminist men's movement received very little media exposure in its early years.

According to Williamson (1985), the earliest documented group was the United States Divorce Reform. This group, which was originally named as the Divorce Racket Busters, was founded in Sacramento, California, in 1960; it consisted of men who felt victimized by the court system and their ex-wives. Its first major project was to try to move divorce proceedings out of the judicial system, which was viewed as adversarial, and into 'family arbitration centers.' Since divorce was fairly uncommon at that time, this group of men addressed very specific concerns which could not be said to represent the concerns of the average man.

The Emergence of Profeminist Men

It can be understood, then, that the proliferation of books and articles about men and masculinity which were published concurrently with the feminist movement in the 1970s did not mark the first time that men had gathered with a common interest. Astrachan (1986), Franklin (1988), and Pleck & Pleck (1980) named the start of the men's movement as associated with two events initiated by the profeminists in 1970: the opening of the Berkeley Men's Center in Berkeley, California, and the publication of Sawyer's (1970) article "On Male Liberation" in *Liberation* Magazine. The Berkeley

Men's Center Manifesto (Franklin), which was written at about the same time, is considered to be a significant classical statement representative of the profeminist men's position on issues of sexism and equality (Appendix A). Sawyer's article and the Manifesto both named a male-dominated, individualistic society which tolerated men's domination of women in social relations and men's domination of other men in the workplace as a product of sex-role stereotyping. Liberation, to the profeminists, meant destroying these stereotypes.

The profeminists recognized that "women have been oppressed by men; that men have gained privilege from this oppression; that men have reaped numerous disadvantages from patriarchy; and that society as a whole has suffered greatly from sex and gender inequality" (Franklin, 1988, p. 16). They also advocated a male-positive, pro-feminist, and gay-affirmative perspective, with membership open to men and women. Organized at a national level in the United States, the movement united men who had been isolated in their support of women's causes in the past and provided an environment where men could raise some issues of their own, share emotionally, and develop male bonding. Traditional masculinity was acknowleged as having many positive characteristics, but there is also a willingness to address such negatives as domestic violence, homophobia, and oppression because of race, class, or any discrimination of people echoing the process of sexism. Some of their most tangible achievements were the launching of academic studies, commonly referred to as Men's Studies, into American universities, the establishment of the Men's Center in Berkeley, and a proliferation of books and articles about men and masculinity (Astrachan, 1986; Franklin, 1988; Pleck & Pleck, 1980; Williamson, 1985).

According to Astrachan (1986), Franklin (1988), Pleck & Pleck (1980), and Williamson (1985), this stream of the men's movement developed its membership base through the National Organization for Men Against Sexism (formerly the National Organization for Changing Men). It was launched in 1983 and finds its roots in the

participants of the Men & Masculinity conferences which have been held annually since 1974. Astrachan was critical of some of the developing attitudes and positions of the profeminist movement which he had observed during his participation in the Men & Masculinity conferences. He contended that the conferences failed to focus on the difficulties in relationships between men and women and the confusing issue of androgyny. He observed an obsession with the "evils of the work ethic" (p. 301) which denies men the satisfaction of developing skills and healthful kinds of competition. He disagreed with the commonly held view that because some powerful men have become oppressive, then all men must avoid power structures and power processes. He also observed that profeminist men tend to deny anger at women in their own lives and guilt about their complicity in creating a gender imbalance, both of which make it harder for men to feel love for women.

Williamson (1985) claimed that despite their numerous achievements, profeminist men have failed to develop a cohesive organization and clear spokesmen for their movement because they reject the idea of male power positions, which in turn creates a loose informal collective. He further contended that their view of men as the oppressor of women and as the oppressor of other men in less powerful positions limits the organization's appeal to the population at large.

The Creation of a Men's Studies Discipline

Franklin (1988) noted that although the population at large remains passive regarding the profeminist stream of the men's movement, academics interested in Men's Studies, particularly the profeminists, have been steadily building a complementary area to Women's Studies since the 1960s. Men's Studies, however, did not gain legitimacy as an academic discipline prior to the 1980s. It was not until 1984 when the inaugural issue of the Men's Studies Newsletter was published and the University of Southern California added a men's curriculum to its program of studies

that the study of masculinities and male experiences was given any legitimacy. As Brod (1986; cited in Franklin, 1988) suggested, the field of Men's Studies is "at the point where Women's Studies was two decades ago. It's just beginning" (p. 8). Petzke (1986; cited in Franklin) reported that in 1986 approximately 200 American campuses offered courses in Men's Studies. Presently, the organizers of Men's Studies hold annual national conferences calling for academic presentations and papers and also publish a sophisticated quarterly journal which tracks research, reviews books, has a regular feature on teaching Men's Studies, and also keeps current a Men's Studies bibliography.

As would be expected, the formation of a Men's Studies discipline has generated some questions as to its direction and intent. Franklin (1988) outlined the concerns as follows:

1. What "perspectives should characterize Men's Studies?" (p. 15). For some scholars this means supporting a profeminist stance which would support feminism. Other scholars maintain a strictly anti-feminist perspective advocating that women benefit from men being cast in the traditional male sex role, that men are exploited by the consumeristic female sex role, and that men are at a disadvantage to women because of the dysfunctional consequences of the male sex role.

2. Is Men's Studies a "threat to Women's Studies?" (p. 16) Some academics involved in Women's Studies contend that Men's Studies is an attempt by men to co-opt Women's Studies.

3. What will be the "dynamics of sexual preference in Men's Studies?" (p.17). Some heterosexual men oppose the gay- affirmative stance advocated by the parent organization (National Organization for Men Against Sexism) of Men's Studies.

4. What will be the "dynamics of race in Men's Studies?"

(p. 18). The integration of men's issues from minority groups with men's issues from the mainstream is a particularly difficult problem. Men's Studies is primarily a white male enterprise.

An Alternative Perspective: The Divorce Reformers

After three failed efforts to form a national organization in the 1960s and the 1970s, the divorce-reformers stream of the men's movement finally formed the National Congress for Men in 1981 (Astrachan, 1986; Franklin, 1988; Williamson, 1985). Astachan notes that its energy is directed toward divorce lawyers who create or exacerbate a strained relationship between the divorcing spouses and toward settlements which ask for an amount of money for alimony and child support which seems excessive to them. He continued to say that "some men may also be outraged by the loss of male control that they expected, at least subconsciously, to find in a marriage" (p. 308). Furthermore, nobody knows how much of the child care these men were involved in while married, but their deepest grievance is with having limited access to their children. It is this "kind of passion," Astrachan stated, "that fueled the women's movement" (p. 308).

Astrachan (1986) notes that the various organizations in the divorce-reform stream have either a small core of members for lobbying purposes or many members with a continuous flow of veterans leaving as each man achieves his desired changes or adjusts to his new life style. The members look to the organization for emotional support, assistance with legal issues, and advice on coping with child raising. Needless to say, the local groups bring together a wide variety of men with differing social and economic standings, but it is the better educated men with higher incomes who can take the time and money to lobby for changes and a national organization. According to Williamson (1985), two main issues plague the divorce reformers. The first is that it is difficult to come up with a national focus when the divorce issues faced

by each group vary from state to state. The second is disagreement about the main purpose of the organization. It could remain strictly a fathers'-rights group concentrating on legislative changes and court reform, or deter discrimination in the courts by educating the men to understand the totality of the issues facing them.

Although Franklin (1988) saw almost no similarities between the profeminist and the divorce reform streams, Astrachan (1986) identified five resolutions passed by the divorce reformers' National Congress for Men which, worded differently, he considered would also have been passed at a profeminist Men & Masculinity conference. These are as follows:

> Supporting of equal rights and the Equal Rights Amendment; deploring stereotyped sex roles in the media; encouraging employers to allow flextime, parental leave, job sharing, and other programs to allow working parents more time to participate in their children's lives; and encouraging both men and women to choose from a full range of behavioral options rather than gender stereotypes. (p. 312)

The many political and philosophical differences between the two streams include attitudes toward the use of power; justice for women, gays, and racial minorities; and a woman's right to abortion. It was the divorce-reformers' campaign against gay rights that prevented them from making an alliance with a third stream in the men's movement, the no-guilt or anti-feminist stream (Astrachan, 1986; Franklin, 1988).

Resistance to Profeminism: The No-Guilt Stream

Astrachan (1986) and Franklin (1988) agreed that the no-guilt stream denies that a difference in power exists between men and women. They also both agreed that when members of this stream consider owning any feelings of guilt about the power difference, the members view it as an act of self-hate; and when these same members express their anger, they tend to sound anti-feminist and sometimes anti-female. Williamson (1985) disagreed with Astrachan and Franklin and suggested that when the

membership "has proceeded to criticize women, and express its anger against the way men are affected by sexism, the feminist men's leadership has interpreted this as woman-hating and anti-feminist" (p. 321). Williamson explained that a main tenet of the no-guilt stream is that the membership cannot accept the theory of the male as the oppressor. Members appear willing to examine "the problems of male role behavior" but are also "critical of women and the role they play in helping shape the way both sexes contribute to their stereotypes" (p. 321). He speculated that the no-guilt stream is deeply resented by the "more vocal feminist men's leaders" (p. 320) but is accepted by the divorce reformers.

There are two main organizations which fall into the no-guilt stream of the men's movement: the Coalition of Free Men and its political prototype, Men's Rights, Inc. Their philosophies are based on the learned-behavior model and the concept that the sexes are interrelated by historically acting out complementary roles (Williamson, 1985). Men's Rights states its philosophy as "fostering the understanding that the provider and the protector roles have dehumanized, damaged, and limited men in ways as serious and pervasive as the reproducer (sex object) and child socializer (housewife) roles have done to women" (Franklin, 1988, p. 71). Williamson (1985) stated that, for the most part, the Coalition of Free Men is "a purely educational body . . . which neither accepts the notion that sociobiology is the major determination of role behavior, nor endorses scapegoating -- where men are deemed to be the sole group responsible for everyone else's problem" (p. 322). The philosophy of the no-guilt stream has been significantly guided by the writings of Herb Goldberg (1976, 1979, 1983, cited in Astrachan, 1986) which Astrachan summarized as:

> Goldberg deplored the damage that traditional sex roles do to men. He also deplored male guilt at not living up to the destructive stereotypes. But he told men they had no reason to feel guilty about privilege and domination, which he called illusions. . . . He urged men to follow the feminist example, to find their energy in anger and outrage, even or especially at women. (p. 304)

Astrachan was critical of Goldberg's position, seeing it as narcissistic and concentrating on "the liberation of the self, as though that were possible without the freedom of others" (305). He predicted that the no-guilt stream will continue to win only momentary audiences which attract newcomers through their willingness to voice anger. Egley (1985; cited in Franklin, 1988) saw men's anger as a conduit for change and a guide to identify unmet personal needs. He envisioned angry men asserting their boundaries and seeking an end to the emotional violence of threats, labeling, name calling, and put-downs used by women.

The Evolution of Male Psychology: The Mythopoetics

Dealing with inner emotions is the very clear mandate of the mythopoetic stream of the men's movement. The profeminists have persistently but unsuccessfully tried to speak with a political voice to effect social changes, the divorce reformers choose to focus almost exclusively on legislating change (Astrachan, 1986), and the no-guilt stream has evolved into an educational and resource source (Williamson, 1985). In contrast, the mythopoetics concern themselves solely with masculine psychology. This change in emphasis from socio-political to psychological is a relief to some men (Keen, 1991; Meth & Pasick, 1990). Lough (Sanford & Lough, 1988) stated in his introduction:

> Almost all [the books about men] were socio-political in nature and not psychological. They explored some of the problems men have in our culture, but they did so in an extraverted way, skimming the surface rather than taking a deeper look at the inner nature of men. (p. 8)

Sanford (Sanford & Lough, 1988) commented on the prolific available writings about feminine psychology in contrast with the very few about male psychology and wondered if the implication is that "a man's psychology isn't important, or that it is so obvious it needs no explanation" (p. 3). He accepted neither explanation and contented

that men are as complex as women and that "they need to understand themselves and take their psychological development seriously" (p. 3).

It was in the early 1980s that an American poet, Robert Bly, began taking male psychology seriously (Moyers & Bly, 1990). He began leading small workshops for men, using myths, fairy stories, ritual drumming, and poetry as a way to explore the confusion that men feel about their roles in society and about their inner lives as well (Liebman, 1991; Moyers & Bly, 1990). Thus originated the term mythopoetic, referring to the groups of men who use these creative tools as a way to highlight their feelings and give meaning to them (Liebman). Moyers and Bly point out that mythology, story, rituals, and poetry are being used as metaphoric teaching tools to bring to consciousness many present-day dilemmas that are challenging men. The men generally meet regularly in small ritual groups and come together as a larger group for a special event, but they are not affiliated with any national organization (Moyers & Bly; Liebman). It is their use of myth, ritual, and personal stories that perhaps requires some further explanation.

A myth is a traditional story of "unknown authorship, ostensibly with a historical basis, and serving to explain some phenomenon of nature, the origin of man, or customs, institutions, religious rites, etc. of a people. Myths usually involve the exploits of gods and heroes" (Webster's, 1979). Using myths can serve several purposes. Although the myth can be universal and impersonal, it can also emotionally touch an individual by making clear an unperceived theme or drama that is going on under the surface of their day to day living (Liebman, 1991). It can also serve to "relieve men of their sense of isolation and show them how their personal experience connects with an old-age journey they are travelling with all men" (Erkel, 1990, p. 31). Bly thought of fairy stories and myths as road maps containing time-honored wisdom which can provide insights to some of life's problems (Erkel, 1990; Moyers & Bly, 1990).

Rituals also serve as metaphors--metaphors of "interior processes" (Liebman, 1991, p. 21). A ritual is simply a set form or a system of rites (Webster's, 1979), and as Liebman observed, "Something happens in ritual that can't be put into words. The strength of ritual, its center, is ultimately sacred and mysterious. Writing about it does not contain the juice of it. Worse, it may trivialize and open it to ridicule" (p. 24). He went on to explain that a group using ritual provides a safe environment for men to explore their feelings. It is a way of expressing their deepest feelings in the presence of other men rather than only privately or to women (p. 21).

The specific details of a man's personal story can contain a general theme which raises awareness for other group members. "The group may [then] go on to note parallels between their stories and some myths and fairy tales which are thousands of years old, and which link them to a community of men over time" (Liebman, 1991, p. 16). Liebman explained that when a man participates in this inductive process, he can feel himself "living out part of the theme of maleness, and the theme living itself out in him" (p. 16). This process is not so much a search for a specific answer but fosters a sense of acceptance of oneself and belonging to a larger whole. Keen (1991) expanded on Liebman's perspective when he explained that society's view of what it means to be male is demystified "only when we tell our own story, and authorize our own life rather than accept the official view of things" (p. 34).

Criticisms of the Mythopoetics

Layton (Erkel, 1990), a family therapist, Johnston (1992), a critic for the New York Times Book Review, and Queenan (1992) a writer for a popular magazine, held similar concerns about mythopoetic men. They perceived an anti-female bias in the literature, speeches, and seminars of the mythopoetics. Layton separated Bly from other leaders as one who has accepted the positive influence of women in his life but stated that "other men running men's groups still have enormous misogyny operating

within them" (p. 34). Johnston, on the other hand, singled Bly out as "emerging from ... a certain lifelong, unhealthy identification with his mother and women, to discover his estranged father." She also stated that "the backlash [misogyny] has hit women from every front, and Bly's Iron John has been its most successful literary product" (p. 29). Queenan's observations at the First International Men's Conference broadened Johnston's criticisms from Bly to the movement in general. He described participants as "drum-toting, Daddy-loathing misogynists" and named specific speakers as having a "subtle but nonetheless ferocious anti-female bias" (p. 214) in their speeches and seminars.

Brod (Erkel, 1990), Queenan (1992), and Johnston (1992) strongly criticize the theme of men as victims of women. Brod, a profeminist, felt that the father is presented as a victim within the family system who is "pushed out" (p. 32). "What is missing," Brod contended, "is any sense that more often, the father removes himself from the family to seek power and prestige elsewhere-- in the public realm" (p. 32). "The men's movement has two divergent strands," complained Queenan: "the guys that blame everything that's wrong with them on their father, and the guys who blame everything that's wrong with them on their wife" (p. 216).

Other criticisms of the mythopoetics which were mentioned less frequently are as follows:

1. Male-only gatherings could turn into a "kind of fraternity or secret society that separates the initiated men from the uninitiated men" (Cammack; cited in Erkel, 1990, p. 32) and excludes women (Johnston, 1992).

2. There is a lack of concern about the father's role in his daughter's life (Johnston, 1992).

3. Male initiation requires that women "play their traditional roles at home" and male initiation "*always* has to do with gender distinction and the devaluation of women" (Johnston, 1992, pp. 28-29).

4. Mythopoetics are a reaction to the feminist movement, and the result is a "crisis of masculine identity" (Johnston, 1992, p. 29). Men are threatened by women's freedom, feel vulnerable around women, and cannot relate to their patriarchal fathers. The mythopoetics have a prefeminist understanding of gender and are attempting to regain lost power (Johnston).

5. White men should not be viewed as an oppressed group (Johnston, 1992).

6. Mythopoetics define men and women by a given nature, fixed and unalterable, cast as opposites (Goldsmith; cited in Erkel, 1990; Johnston, 1992).

7. Mythopoetics glorify an "essentially blood-thirsting tradition" (Ehrenreich; cited in Erkel, 1990, p. 32).

8. As a group, the men are typically Caucasian, involved in a 12-step program, addicted to group therapy, and profoundly lonely or have serial failed marriages and unwholesome relationships with women (Queenan, 1992).

Psychological Themes Within the Men's Movement

Men and Their Emotions

Research on inexpressiveness. Male inexpressiveness is one of the most dominant themes presented in the literature on male psychology. Seidler (1989) explored the "rationalistic culture of masculinity" (xiv) that men inherit and concluded that reason has "shut out the more personal and individual voices of men" (p. 3). He claimed that, in an effort to fit into a societal model of masculinity, a man gives up his personal voice through the suppression of his feelings and the distortion of his feelings through intellectualizing. The final result of this process of developing one's masculinity is a sense of being estranged or detached from oneself (McGill, 1985). Erkel (1990) called it being "immobilized by the pull of collective male opinion" (p.

28), and Bly (1990) called it being "essentially numb in the chest area" (p. 67). The tendency, then, is for men to discuss emotions and not to feel them (Kimmel, 1987b) and, by doing so, to move closer to the western social prescription for being male; that is, to be a self-sufficient, independent, and impersonal individual (Seidler, 1989).

Contemporary research in this area is scant; however, Pleck (1981) cited a few studies and stated that "males are not necessarily less oriented or responsive to social stimuli than women (Maccoby and Jacklin, 1974) or less adept at assessing others' emotions or cognitive perspective, but they are less empathic, that is, their feelings are less affected by the feelings of others (Hoffman, 1977)" (p. 148). Tarvis (1986) reported that men "may not talk about their hurt, but silence does not signify lack of feeling. Quite the contrary, evidence suggests that their grief may run deeper and be harder to repair than women's" (p. 30). Hurvitz's (1964; cited in Balswick, 1988) study of blue-collar families concluded that the greatest strain in a marriage is the wife's "greater desire for emotional support and sharing" (p. 11) which the husband has difficulty providing. Auerback (1970; cited in Balswick, 1988) identified the "cowboy syndrome" (p. 11), in which the man is courteous toward women but reserved in order to maintain a strong, resilient, and resourceful demeanor. Balswick's research added to these findings with the following conclusions:

1. "Males and females were found *not* to differ in interpersonal orientation" (p. 99). Expressive children came from expressive parents regardless of the child's sex.

2. Males were less expressive of love, happiness, and sadness than females. "Fathers were perceived on all measures (love, sorrow, happiness, anger - verbal and physical), except for the physical expression of anger, to be less expressive than mothers" (p. 116). This finding held over race and social class.

3. The "inability or unwillingness of males to express love, affection, warmth or tenderness . . . [contributes to] psychological dysfunction" (p. 95). Brody (1985; cited in Balswick, 1988). supported Balswick on this point. Since emotions "motivate

and regulate adaptive behavior," Brody considered them to be "primary determinants of other aspects of personality functioning". He noted that "abnormal personality functioning, or psychopathology, is often defined, at least in part, as the inability to cope with emotions" (p. 12).

4. "There is no sex difference in the expression of anger" (p. 99). Anger is "one of the few emotions males are allowed and even expected to demonstrate; . . . however, it is the mother, not the father, who is most predictive of the child's expression of anger" (p. 117). The exception is with black daughters, who will tend to "imitate the father's physical expression of anger" (p. 119).

5. "Societal expectations may affect differences in actual behavior" (p. 99). Balswick (1988) cited Osherson (1986) as saying that "many men showed confusion about the intimacy issues in their lives, particularily with wives, children, and their own parents" (p. 2). Osherson felt that men receive messages expecting them to play a dual role; to be male a man must be inexpressive; and to be a husband and father, a man must be able to share affection and companionship.

A reccurrent finding in Balswick's work is the degree to which men are dissatisfied with their inexpressiveness. He also concluded that male inexpressiveness is a "complex variable, sex-linked and situation specific, and therefore, cannot be viewed as a personality trait" (p. 141).

Theories on male inexpressiveness. "Simultaneously men as a group have been exhorted by sociologists, psychologists, historians, activists, and others to pursue life styles which can bring greater personal fulfillment, emotional expressiveness, and satisfaction" (Franklin, 1988, p. 50). The various disciplines mentioned by Franklin each have a theory attempting to explain male inexpressiveness.

In social learning theory males are viewed as not being rewarded and perhaps even being punished for displaying emotional expressiveness (Balswick, 1988; Bly,

1990; Franklin, 1988; Keen, 1991; Seidler, 1989). Sattel (1976; cited in Balswick) found that, in a sexist culture, male inexpressiveness is used as an "intentional manipulation of a situation when threats to the male position occur" (p. 19). It is the main contention of this theory that men are socialized to avoid being emotionally vulnerable in order to secure and maintain power in sexual politics, to obtain status and respect in a competitive working world, and for social approval (Farrell (1986), cited in Balswick; Keen, 1991; Pasick, Gordon, & Meth, 1990; Pleck, 1981). Maccoby and Jacklin (1974; cited in Balswick) concluded that the social learning theory is "inadequate to account for sex differences in personality traits" (p. 122).

According to psychoanalytic theory, in order for a boy to establish a male identity, it is considered necessary for him to renounce his connection with his mother in order to seek a deeper affiliation with his father and other men. The detachment that this process requires in the internal world of the boy therefore causes him to feel separated from himself and others. The result is that he builds barriers around himself and his emotional expressiveness (Bly, 1990; Chodorow, 1978 in Meth, 1990b; Erkel, 1990; Gilligan (1982), cited in Tredwell, 1987; Keen, 1991; Osherson, 1986; Rubin, 1983). Rubin stated that "men define themselves in terms of the denial of the original connection" (p. 95). Because men separate from their mothers and women do not, according to psychoanalytic theory, "compared to a man, a woman remains more preoccupied with relational issues, gives herself more easily to emotional relationships, and reaches out for attachment and emotional connection with insistence and intensity" (Rubin, 1983, p. 92). Rubin commented that cross-cultural research in this area is sparse.

In cultural-ecological theory, sex roles and levels of expressiveness are viewed as being chosen by men and women to adapt to their cultural environment. Sanday (1981; cited in Balswick, 1988) stated that "dangerous or hostile environments create an outer orientation in men, while safe, friendly environments create an inner

orientation" (p. 23). She explained that certain cultures create an outer orientation in men when their work segregates them from the child rearing process and when there is an emphasis on competition. In cultures where the men and women share the work and child rearing, the result tends to be paternal closeness with infants and less emphasis on competition.

Treadwell (1987) opened the examination of sociobiology in a balanced manner when he wrote, "To consider masculinity as dependent on biologic factors is to misunderstand the basics of genetics. But to consider masculinity as a purely social construct with no physiologic basis is scientifically dangerous" (p. 259). He accused Pleck (1981) of conceiving of masculinity as a purely social construct and applauded Rossi (1979; cited in Treadwell) for her foresight when she challenged feminists to be prepared to absorb research in neuroendocrinology and brain neurochemistry over the next decade. Treadwell reported that "male and female brains differ structurally," and he urged Men's Studies to take into consideration the following research findings: "(a) testosterone levels are associated in some way with aggression; (b) men have a broad range of biologically determined testosterone levels; and (c) these levels can be enhanced or reduced by social environment" (p. 284). Rossi (1984; cited in Balswick, 1988) and Treadwell emphasized that even though there are "innate temperament-producing genetic differences between the sexes, . . . environment and genetics interpenetrate and mutually determine each other" p. 24). Biology is involved in gender differences in the following ways:

1. There are correlations between social behavior and physiological sex attributes.
2. There are gender differences in infants and young children prior to major socialization influences.
3. Differences emerge with the onset of puberty when body morphology and hormonal secretion changes rapidly.
4. Gender differences are stable across cultures.
5. There are similar gender differences across higher primate species (Rossi, 1984 as cited in Balswick, 1988, p. 25).

Sociobiology, psychoanalytic theory, and social learning theory comprised Treadwell's (1987) explaination that

> as a result of the relative doses of estrogen and testosterone, the male brain is built with a decided skew toward individual rights and responsibilities--justice. Let me call it *separation* oriented rather than masculine. The estrogen dose and low testosterone level skew the female brain toward *attachment*--caring. But each brain also contains generous doses of the other principle: the male with attachment, the female with separation. The social environment can stifle attachment in boys and separation in girls, making the melding of the two principles into a whole person much more difficult. (p. 280)

Consequences of inexpressiveness. As early as 1964, Jourard reported that appropriate expressiveness and self-disclosure are a "necessary condition for a healthy personality" (cited in Balswick, 1988, p. 2) and that men tend to have psychosomatic disorders and a shortened life span because of the stress of low self disclosure and inexpressiveness. Balswick (1988), Keen (1991), McGill (1985), and Sanford and Lough (1988) concurred with Jourard. Keen stated that "men die seven to nine years before women . . . due to the emotions, behavior, and character armor that make up the warrior psyche" (p. 42). Pleck (1981) acknowledged that "men die younger than women on the average" but cited research that would indicate that "pure biological factors account for some of this sex difference" (p. 150).

Sanford and Lough (1988) cited Lynch's (1977) "impressive array of statistics" (p. 154) from his book *The Broken Heart* that demonstrate physiological consequences for men who do not form close relationships. Balswick's (1988) research examined psychological difficulties in relationships due to inexpressiveness and reported that "the greater the expression of feelings between a couple, the greater the marital adjustment" (p. 13). Pittman (1992) also examined inexpressive men in relationships and described such men as "comfortable only when the emotional level is so low that they can't get close to anyone" with "limited, lonely and often painful lives" (p. 49). Seidler (1989) suggested that inexpressiveness can be "a form of dominance over emotions, feelings,

and desires" (p. 44), and silencing emotions or "pretending not to have any needs at all is often a way of sustaining power" (p. 109).

Men in Relationships

The Cost of Holding the Dominant Position. It is generally accepted in the literature that in western society, male dominance is built into economic, political, religious, and educational institutions as well as into personal relationships (Franklin, 1988; Seidler, 1989). In this hierarchical system, men are seen as dominating women in a sexist manner, and a minority of men as dominating the masses of men in a system of intermale dominance (Sabo, 1987). In this system men are expected to keep up a "tough, fearless, unemotional hero role" (Rubin, 1983, p. 2) in order to gain a position of authority and to gain its accompanying rewards: power and status (Farrell, 1986; Franklin, 1988). However, with the emergence of women's liberation, there has been a breakdown of masculine authority, at least in some segments of society (Carrigan, Connell, & Lee, 1987). However, in contemporary society the breadwinner role continues to be linked to being masculine, and it is the required role for the economy, but "this role is not intrinsically satisfying," says Pleck (1980, p. 428). He quoted Turner's supporting statement that "the husband appears to dominate his wife and children. But as an agent of economic institutions, he perceives himself as controlled rather than as controlling" (p. 429).

In the more personal realm, psychologists Gordon and Allen (1990) described men as feeling

> more powerless than powerful; they are as frequently submissive, in the sense of suppressing their needs to please others, as they are dominant. Because men believe their masculinity requires being strong for women and because they carry an unfulfilled need for nurturing into their relationships, men are dependent on women and on their approval. Their dominant behavior is a facade. (p. 192)

Pleck (1980) concurred with Gordon and Allen and added that men maintain this facade because it is in their "rational self-interest to do so, to have the concrete benefits and priveleges that power over women provides them. Having power, it is rational to want to keep it" (p. 419), but it is generally felt that men have paid a high price for this power in their psychological development and in their personal relationships (Balswick, 1988; Brod, 1987a; Franklin, 1988; Keen, 1991; McGill, 1985; Pittman, 1992; Rutherford, 1988; Seidler, 1989). "Our quest for masculinity is expensive," stated Segal-Evans (1987); "nothing is left undamaged, not our relationships, not our friends and family, not even our own health" (p. 118). Balswick (1988) added that "men must daily do battle in an impersonal and heartless society, and they often return battered and bruised to the confines of their self contained, somewhat fragile, emotionally isolated nuclear family" (p. 196). "Inner peace, emotional expression, affection, sexual fulfillment, and physical health are areas that men frequently have little control over due to the constraints of male socialization" (Meth, 1990b, pp. 13-14). Keen (1991) suggested that there is a growing awareness of the cost:

> When the powerful begin to feel their impotence, when the masters begin to feel their captivity, we have reached a point where we are finally becoming conscious that the social system we have all conspired to create is victimizing us all (p. 206-7).

Segal-Evans (1987) summed up the dilemma: "Give up all pretense of male privelege. It is only an illusion" (p. 121).

Men and their sexuality. Sexuality as a way to prove male masculinity and dominance is a common theme in the literature (Seidler, 1989). Seidler contended that sex is "learnt in early boyhood, not as a matter of pleasuring and nourishing the body, but as an individual achievement that reflects upon the position of a man within the pecking order of masculinity" (p. 39). He also believed that male sexuality has "become tied at a deep level into the need to control both other people and particular

facets of ourselves" (p. 43). This creates a situation in which men do not say how much they need and love other people but withhold themselves instead. Therefore, says Rubin (1983), "men tend to be so self-contained and protected from intrusion, except in the matter of sex"(p. 95). McGill (1985) concurred with Rubin when he said that "sex seems to be the supreme intimacy for men, [whereas] women both exhibit and expect a full range of loving behavior" (p. 31). "Sex becomes equal to, if not greater than, all public, private and personal disclosure" (p. 191). Meth (1990a) felt that a lot of pressure is put on sexual intimacy because of male stereotypical prescriptions that expressing certain emotions is feminine. Pearsall (1987, cited in Meth) stated that "the number one male sexual problem is not erective failure or ejaculatory control, but rather the male's failure to really enjoy sexual interaction with a woman" (p. 218). Keen (1991) cautioned men that

> we are able to lose ourselves in loving sexuality only to the degree that we have found the self elsewhere. . . . No matter how hard we try, we inevitably fail to discover the secret of masculinity in sex. . . . We will be disappointed if we expect to find the proof of our masculinity there. Sex may bring pleasure or joy, but not identity. (Keen, 1991, pp. 78-79)

Barriers to close relationships with women. Pleck's (1980) views are representative of many other author's thoughts on men in relationships with women. He accounted for men's needs for power over women by examining two forms of power that men perceive women as holding over them:

> The first is *expressive power*, the power to express emotions. . . . In traditional male-female relationships, men experience their emotions vicariously through women. Many men have learned to depend on women to help them express their emotions, indeed, to express their emotions for them. At an ultimate level, many men are unable to feel emotionally alive except through relationships with women. . . . A second form of power that men attribute to women is *masculinity-validating* power. In traditional masculinity, to experience oneself as masculine requires that women play their prescribed role of doing the things that make men feel masculine. (pp. 420-421)

Seidler (1989) condensed Pleck's explanation when he wrote "if we feel hurt and rejected, the only solution we know is to find a partner who will appreciate us" (p.

167). Rutherford (1988) stated the point this way: "Women are heterosexual men's achilles heel because we need her and at the same time that need challenges our masculine claim to rational superiority" (p. 52). The operative words most commonly used are that men fear closeness to women and their expressive capabilities; therefore, they deny their need for closeness to women and use avoidance and devaluing tactics to try to control the power they feel women have (Balswick, 1988; Bly, 1990; Keen, 1991; McGill, 1985; Osherson, 1986; Pittman, 1992; Segal-Evans, 1987).

Research on men in relationships with women. Research on marital satisfaction, marital conflict, and the effects of divorce and separation is too extensive and too diverse in content to cover in the context of this thesis (Gottman, 1989; Gottman & Levenson, 1989). However, Komarovsky's (1962, 1976) research is frequently cited in the literature on the men's movement, as are Balswick's (1988) and McGill's (1985). These studies comment on men in intimate relationships and how these relationships are affected by the degree of self disclosure, the degree of inexpressiveness, and men's capacity for intimacy. The conclusions can be summarized as follows:

1. There is a strong relationship between level of marital satisfaction and level of self disclosure.

2. In happy marriages, men's self-disclosure is almost exclusively with their wives.

3. In unhappy marriages, men's self-disclosure is almost nonexistent.

4. "The greater the inequality between spouses in their expression of feelings, the less their marital adjustment" (Balswick, p.18).

5. "Differences in expression of feelings are less between men and women who hold to the modern sex role stereotypes than between men and women who hold to the traditional sex role stereotypes" (Balswick, p.18).

6. "The quality of self-disclosure in friendships outside the marriage is a significant predictor of marital satisfaction" (Balswick, p. 174).

In a recent longitudinal study by Gottman and Levenson (1989), couples were systematically observed discussing a high conflict problem at two intervals (four years apart) in their marriage. During the course of the couple's attempt at problem resolution, five physiological measures were taken. Seven nonphysiolgical measures were also administered at each interval. In the first study the results can be summarized as follows:

> Physiological arousal, particularly of the husband, predicted the longitudinal deterioration of marital satisfaction. Couples whose hearts beat faster, whose blood flowed faster, who sweated more and moved more during marital interaction or even when they were just silent but anticipating marital conflict, had marriages that deteriorated in satisfaction over the course of three years. Also, couples who were physiologically calmer had marriages that improved over time (Gottman, 1989, p. 2).

Gottman reported that the correlation between the physiological data collected and the deterioration in marital satisfaction was 0.92. In other words, using only physiological data, he could predict "with over 95% accuracy, which couples' marriages would improve and which would deteriorate in the next three years" (p. 2).

Gottman (1989) noted that the marital interaction patterns which related to the deterioration of marital satisfaction over time were when the female partner was "only agreeable and compliant" and when the husband repeatedly withdrew as a listener; a behavior termed as "stonewalling" (p. 2). According to Gottman, couples who were more likely to separate showed more of the following facial expressions and actions:

1. wife's disgust and verbalized contempt (and this was the strongest correlation in the study for predicting separation and divorce at 0.51).

2. husband's fear.

3. husband's and wife's miserable smile (raising the lip corners without eye involvement).

4. husband's stonewalling.

5. husband's and wife's defensiveness, making excuses, denying responsibility, complaining, criticizing, and disagreeing.

The results of Gottman's and Levenson's (1989) study on predicting separation or divorce were powerful and allowed an accurate prediction 90% of the time. Komarovsky (1962; cited in Balswick, 1988) writes about the challenges men experience in marital relationships:

> One of the greatest barriers to the prevailing American ideal of psychological intimacy was the husband's trained incapacity to share. The ideal of masculinity into which they were socialized, inhibits expressiveness both directly, with its emphasis on reserve, and indirectly, by identifying personal interchange with the feminine role. (p. 10)

Gottman and Levenson (1989) found an interesting result in their analysis which concurred with Balswick's (1988) finding. Balswick stated that "men who hold to the modern more than the traditional male role stereotype are more expressive in their feelings" (p. 18). Gottman and Levenson found that "men who did housework were less overwhelmed by their wive's emotions, less avoidant of conflict and had lower heart rates during marital conflict than men who did no housework" (Gottman, 1989, p. 5). In Moyers & Bly (1990) transcript, Bly wrote about a traditional male's difficulty in entering into an emotionally close relationship with a woman. He stated that a man flees the woman who is chasing him to talk to him because he "cannot turn and face her" (p. 13). He cannot face her when he does not have a clear sense of what it is to be a man; therefore, he does not have a clear idea of what he wants in a relationship. The woman knows what she wants; the man senses this and feels inadequate. Part of the problem is that men do not "mix words with feelings as well as women" and, consequently, feel a "fury" at how women go ahead of them. Men need to "go at their own pace" (p. 25) with other men.

Father-son Relationships

Osherson (1986) was not alone when he singled out the father-son relationship as the pivotal issue for men to address in the men's movement (Abbott, 1987; Bly, 1990; Erkel, 1990; Feldman, 1990; Gordon, 1990; Moore, 1987; Pittman, 1992; Pleck, 1987; O'Connor, 1990; Rubin, 1983). In Osherson's book *Finding Our Fathers,* he stated that "the psychological or physical absence of fathers from their families is one of the great underestimated tragedies of our time" (p. 6). Much of the writing on this theme is qualitative in nature, as is Osherson's (1986) book, which grew out of a longitudinal study he directed of middle-aged male Harvard graduates. Bly's (1990) writings and understandings about the men's movement have also grown out of his own personal emotional work and his contact with other men in the many workshops that he has conducted.

Deterioration of the Father-Son Relationship. Bly (Moyers & Bly, 1990) made clear reference to the impact of the Industrial Revolution on the father-son relationship. He claimed that the new requirement the revolution made for the father to work away from the home in factories left the son with "a kind of body-longing for his father" (Thompson, 1987, p. 176). Kimmel (1987a) and Sherrod (1987) also made historical references to fathers removing themselves from the home to work in factories. Kimmel pointed out that this shift was keenly felt by all family members because "the wives of the poor were becoming domestic drudges for their absent husbands rather than partners in a family workshop" (Kimmel, p. 126). Consequently, the father was working; but the family, and more specifically the son, could not see this. Since the father is the son's role model, Bly (1990) asked, "when a son does not see his father's workplace, or what he produces, does he imagine his father to be a hero, a fighter for good, a saint, or a white knight?" (p. 95). He suggested that a gap is left in the son's understanding of what it means to be a productive male, and this leaves room for

negative attitudes toward the father, over-attachment to the mother, and no chance to see how men handle their emotions during their work day. However, when the father does return to the home, Bly suggested, what the family often sees is the father's "five o'clock . . . temperament" (Moyers & Bly, p. 8). This temperament is usually "irritable and remote, . . . a touchy mood, springing from powerlessness and despair mingled with longstanding shame and the numbness peculiar to those who hate their jobs" (Bly, p. 97). Osherson (1986) held a similar view and added that, consequently, "most men know little of their father's inner lives, what they thought and felt as men" (p. 15). One of the concerns Osherson and Bly had was that if a male is brought up mainly by his mother, he may take a "feminine attitude toward his father" (Thompson, p. 179) which could mean not getting an accurate picture of the father through the mother's eyes. The frequent portrayal of the father as a bumbling idiot in television comedies and comic strips was cited as one of the outcomes of the father's emotional and physical absence from the home. Bly (1990) stated his concern that "if we regard the father as insignificant, ridiculous, absurd, in the fashionably American way, we have diminished him so far that there is no longer a place for him" (p. 117).

The most commonly voiced concerns about a man growing into manhood without a connected relationship with his father were that:

1. A man who is disconnected from his father may tend to remain a boy, resisting responsibility and carrying out his adult male role in a dysfunctional way (Bly, 1990; Brittan, 1989; Erkel, 1990; Feldman, 1990; Moore, 1987). "Indeed, the common emotional struggles men bring into therapy - high degrees of stress or anxiety, depression, low self-esteem, various forms of dependency or addiction, and marital dysfunction - can be linked in significant ways to this impact" (Gordon, 1990, p. 235).

2. A man disconnected from his father may carry an inner sense of confusion about his own masculinity (Bly, 1990; O'Connor, 1990; Osherson, 1986; Pittman, 1992; Pleck, 1987; Sanford & Lough, 1988). Many of the struggles between men and

women are actually rooted in the "hidden, ongoing struggles sons have with their fathers" (Osherson, 1986, preface).

3. A man who has a cool, distant relationship with his father may tend to overconform to the stereotyped expectations of the male role and, therefore, reenact his father's emotional distancing with his own children (Balswick, 1988; Bly, 1990; Carrigan, Connell, & Lee, 1987; Gordon, 1990; Rubin, 1983). "Fathers have the authority to let boys relax the requirements of the masculine model; if our fathers accept us, then that declares us masculine enough to join the company of men" (Pittman, 1992, p. 50). "Not receiving any blessing from your father is an injury" (Bly, 1990, p. 31).

4. A man who has experienced his father as emotionally or physically absent from the family often carries distorted perceptions about his father and about his part in his father's unavailability (Abbott, 1987; Bly, 1990; Gordon, 1990).

Research on Father Involvement in Family Life. Fathers are increasingly expected to fulfill a role that is active and nurturant while continuing in their expected roles of breadwinners, being sex-role models (especially for sons), and overseeing moral teaching (Franklin, 1988). Fathers' capacity for nurturing has been found to be equal to that of a mothers', particularily with infants and toddlers (Berman (1980); cited in Franklin; Lamb (1986); cited in Franklin). As well, there is ample evidence to show that fathers play with young children even more than mothers do, but in a different way (Belsky (1979); cited in Franklin; Lamb (1977); cited in Franklin). Franklin also stated that "evidence exists suggesting that fathers become more intimately involved with their children as their children grow older" (p. 199). It can be concluded that fathers play vital roles in the gender socialization of their children (Thompson, 1986; cited in Franklin). More specifically in regard to the father-son realtionship, Franklin cited Radin (1981), who has reviewed the research in this area. Radin concluded that father

involvement impacts positively on a son's academic achievement, intellectual development, and the development of social competence and responsibility. Hoffman (1981; cited in Franklin) added to this list by suggesting that fathers also "facilitate their sons' acquisition of moral values by serving as identification figures" (p. 199).

Despite the research on the positive impact of father involvement in family life, the question still remains: "Does father noninvolvement have negative effects on children's relationships with fathers, their sex-role development, their achievements and achievement motivation, their school performance, their moral development, and their psychological adjustment?" (Franklin, 1988, p. 201). Lamb, Pleck, and Levin (1986; cited in Franklin) felt that it is "misguided to believe that paternal involvement is a universally desirable goal" (p. 201). They alluded to the possibility that increased paternal involvement can have positive and negative effects depending on the degree to which the father reinforces and punishes sex-typed behavior. Research on paternal noninvolvement is inconclusive (Franklin). However, a summary of Radin's (1976, 1981, 1982), Biller's (1981), and Lamb et al.'s (1986) findings and comments, as cited in Franklin, is as follows:

1. Most boys, regardless of father presence or involvement, develop appropriate sex roles. Sex-role development is a function of many determinants.

2. Father-absent children seem to be characterized by poorer school performance than are children from two-parent families.

3. "Children with highly involved nurturant fathers manifested more cognitive competence and internal loci of control" (p. 202).

4. Some studies indicated that boys whose fathers are absent display "less moral internalization and are more likely to become delinquents than boys whose fathers are present" (Lamb et al.; cited in Franklin, p. 151). However, the research strongly indicates that "mothers have a much greater influence on moral development than fathers do" (p. 151).

5. Children who experience parental separation resulting in father absence show more signs of psychological maladjustment, although it is difficult to determine whether marital disharmony or father absence is the determining factor.

6. There is no longitudinal evidence of the effects of paternal noninvolvement.

Men in Relation to Their Work

Sanford and Lough (1988) opened this discussion with a comprehensive comment:

> For most men, work is one of *the* most, if not the most important aspect of their lives. . . . Whether his work is satisfying or unsatisfying, rewarding or unrewarding, it will dominate his existence. . . . In other cultures work has not played the same role for men as it has in our Western culture. (p. 93)

The role a man's work plays in his life, or "the total hours spent at work each week, is the most significant predictor of family strain" (Yogman & Brazelton, 1986; cited in Pasick, 1990, p. 45). The reason for this dedication to the world of work is that men often rely almost exclusively on their occupation to bolster their self-esteem and therefore become emotionally unavailable to their families, whether at home or in the office (Brittan, 1989; Keen, 1991; Ochberg, 1987; Pasick, 1990b). Seidler (1989) agreed that men learn to "identify their sense of self so strongly with their individual achievements and successes in the public world of work that they do not realize the damage this may do to their capacities for open and loving relationships" (p. 18). He explained that men in intimate relationships are often confused when their partners do not congratulate them for driving themselves "beyond their limits of exhaustion" (p. 115). Consequently, a man may feel "bitter and resentful when his partner shows scorn for the condition he has got himself into" (p. 115).

When a man's sense of self is dominated by his role in the work place, his relationships with others may suffer, but so will his relationship with himself. Keen (1991) asked, "At what cost to the life of our body and spirit do we purchase corporate

and professional success?" (p. 62). The general view is that men have been programmed to pursue success and achievement at the expense of learning to meet their emotional needs, which, in turn, directly affects their mental and physical health (Balswick, 1988; Hunter, 1988; McGill, 1985; Pasick, 1990; Ochberg, 1987; Osherson, 1986). Bly (1990) also suggested that "a deep sense of failure and inadequacy comes from not meeting expectations of unrealistic role models" (p. 13), and Erkel (1990) supported this idea when he said that "no measure of wealth or power can fill the emotional void men feel" (p. 29). "Economic man, the creature who defines itself within the horizons of work and consumption, is not man in any full sense of the word, but a being who has been neutralized, degendered, rendered subservient to the laws of the market" (Keen, 1991, p. 65).

Pleck (1980) brought forth another commonly voiced concern about men's relationship to their work. He felt that the competition experienced in the business world encourages male aggression and violence. McGill (1985) expanded this thought with an inverse view when he said that "ever present competition between men diminishes sharing joy as well. You don't rub a friend's face in your success" (p. 167). Some writers felt that the standard for men is changing as we enter the 1990s and that the norm of one man as the primary breadwinner is being challenged (Pasick, 1990b).

Men's Adherence to a Narrow Definition of Masculinity

The Traditional Male. The traditional male was described as "tough, confident, self-reliant, aggressive, daring, dominant, successful, competent, sexually potent, emotionally controlled, and masculine in every way, that is, not feminine in any way" (Segel-Evans, 1987, p. 118). Definitions in the literature of traditional masculinity repeatedly refer to an absence of feminine traits (Balswick, 1988; Franklin, 1988; Meth, 1990b; Rubin, 1983; Rutherford, 1988; Seidler, 1989). Seidler wrote that

"masculinity is an essentially negative identity learnt through defining itself against emotionality and connectedness. . . . We are so anxious as boys to prove that we are not girls" (pp. 7, 17). Brannon (1976; cited in Franklin, 1988) was as explicit as Seidler in his definition: "Part of the definition of masculinity is the socialized avoidance of anything feminine" (p. 63). Balswick (1988) added that "if I am not an adequate male, I will definitely *not* be female in my expressiveness" (p. 117). A history of masculinity indicates that a traditional male is expected to subdue his emotional and sexual self in order to develop his capacity for rational thought and intellectualizing (Rutherford, 1988). Pleck (1981) cited a study (Adorno et al., 1950) which he considered to be "one of the most important and influential studies in the history of American psychology," on the authoritarian personality. He quoted one of the study's staff members:

> The authors of the *Authoritarian Personality* became convinced that one of the main sources of the male personality syndrome was ego-alien femininity - that is to say, underlying femininity that had to be countered by whatever defenses the subject had at his disposal. (p. 41)

Pleck (1981) summarized the traditional male and the role a man is expected to play in the following excerpt:

> In the traditional male role, masculinity is validated ultimately by individual physical strength and aggression. Men are generally expected not to be emotionally sensitive to others or emotionally expressive or self-revealing, particularly of feelings of vulnerability or weakness. Paradoxically, anger and certain other impulsive emotional expressions, particularly toward other males, are expected or tolerated. . . . The traditional male prefers the company of men to the company of women and experiences other men as the primary validators of his masculinity. Though bonds of friendship among men are not necessarily emotionally intimate, they are often strong. In the traditional male role in marital and other relationships, women are seen as necessary for sex and for bearing children, but these relationships are not expected to be emotionally intimate or romantic, and often seem only pragmatic arrangements of convenience. The traditional male expects women to acknowledge and defer to his authority. (p. 140)

The Modern Male. The modern male has felt the necessity to redefine masculinity (Rutherford & Chapman, 1988). Some portion of the emerging men's studies is also attempting to do this by assuming a profeminist perspective on masculinity (Franklin, 1988), and many authors support a decline or change in the traditional male's role because it is viewed as having disasterous results for society (Bly, 1990; Keen, 1991; Meth & Pasick, 1990; Pleck, 1981). The general perspective is that the modern male wishes to develop in an emotionally healthy way; he therefore desires to be liberated from dysfunctional sex-role prescriptions, rigid stereotypes, and the demands of the traditional male role (Meth & Pasick, 1990). Pleck (1981) summarized what the modern male has been able to achieve, thus far, toward that end:

> In the modern male role masculinity is validated by economic achievement and organizational or bureaucratic power. Interpersonal skills and intelligence are esteemed insofar as they lead to these goals. Emotionally, the modern male role strongly values the capacity for emotional sensitivity and self-expression in romantic relationships with women. It holds, however, that these emotional behaviors should occur only with women. Overall, maintenance of emotional control is a crucial role requirement. Anger and other traditional male impulsive emotional behavior are thus discouraged. The modern male prefers the company of women. Women, rather than other men, are experienced as the primary validators of masculinity. Men's relationships with women are now expected to be intimate and romantic. . . . Men's emotional relationships with other men have become weaker and less emotionally important though a high level of competence in conducting work relationships is expected. Komarovsky (1977), for example, reports in an elite college sample that men now disclose more to female than male friends. It is now men's relationships with other men - rather than with women- that seem to be only arrangements of convenience. Male-male relationships often appear to derive primarily from workplace contacts and to be expressed primarily through drinking and watching sports on television. The modern male role has thus emerged and increasingly represents the expectations against which males evaluate themselves. (p. 140-141)

Reclaiming the Masculine: Rejecting the Modern Man. Modern man was viewed by some authors as incomplete and having given up valuable components of masculinity (Bly, 1990; Chapman, 1988; Erkel, 1990; Keen, 1990; Pittman, 1992). Bly (Thompson, 1987) has created the term the soft male (p. 167) to describe the man who has developed the more feminine aspects of his personality to adjust to the

demands of the women's movement but who needs to develop further. He descibed these men as "more thoughtful and more gentle people and this is good and necessary but they have not become more free" and as "lovely, valuable people who are unhappy and without energy. They are life-preserving but not exactly life-giving" (p. 167). Bly viewed developing the receptive and more gentle side of the masculine personality as necessary to complete "*one* stage to wholeness" (p. 168). He also indicated concern about the role model that fathers have provided for their sons because he felt that claiming masculinity does not involve a return to "that destructive, aggressive and dominating masculine personality of more chauvinistic days" (Moyers & Bly, 1990, p. 2). "Male chauvinism," Bly stated, "treats people like objects, demands an empire, expresses aggression, whereas the deep male shows true strength to shout the fierce and say what he wants without giving up his feminine side" (Thompson, p. 180). Chapman (1988) expanded on Bly's perspective by saying that "the new man is a reaction" (p. 226) and "the perfect partner for ambitious women who need a wife, not a husband" (p. 231). Keen (1991) added that "recently many men have become aware that they are overdomesticated and have lost a certain quality of wildness that is essential to manhood" (p. 183).

The quality of energy that these writers suggested men reclaim can be described as "emotional strength and spontaneity" (Erkel, 1990, p. 30); "deeply nourishing and spiritually radiant energy" (Thompson, 1987, p. 170), and "an energy that leads to forceful action undertaken, not with cruelty but with resolve" (Bly, 1990, p. 8). A man who has reclaimed his masculine traits would have "overcome his fear of wildness, irrationality, hairiness, intuition, emotion, the body and nature" (p. 14). He would also be willing to "teach the young man how abundant, various, and many-sided his manhood is" (p. 55), be a protector of the earth, represent the positive side of male sexuality, and learn to trust his inner self. A man who has reclaimed his masculinity would be an emotionally whole person capable of expressing and receiving positive and

negative emotions; "an emotional body that can receive grief, ecstasy and spirit" (p. 225).

Friendship Between Men

Father-son relationships were described as the pivotal point of the men's movement by such authors as Gordon and Pasick (1990) when they stated that "as therapy focuses on a man's relationship with his father, it usually identifies the single most powerful example of an unfulfilled intimate connection and its consequences" (p. 266). If father-son relationships are the pivotal point, then men in friendship with other men is the cumulative point. The barriers that seem to prevent men from developing and maintaining close relationships with other men encompass all the issues thus presented in the literature review. Pasick (1990) outlined them as follows:

1. men's adherence to a narrow definition of 'masculinity';
2. homophobia;
3. dependence on women for emotional support;
4. excessive devotion to work;
5. reluctance to face conflict;
6. unresolved relationships with fathers (p. 117).

Various authors presented male friendship as relationships which avoid closeness through the use of many tactics (Keen, 1991; McGill, 1985; Meade (1991), cited in Liebman, 1992; Miller, 1983; O'Connor, 1990; Osherson, 1986; Pleck, 1980; Sanford & Lough, 1988). McGill stated that "humor is used as a guise for intimacy and as a guard against it" (p. 161) and that "to go to others in a time of crisis is a sign of weakness" (p. 167). Sanford and Lough commented on competition and male sexuality: "Men lack intimate relationships with other men because they have been taught to view them as competitors not to be trusted. Men also avoid intimacy with men because they fear homosexual implications, mistakenly equating liking with

sexuality" (p. 7). Sanford and Lough also discussed how "ego-alliances" (p. 156) and business relationships are substitutes for real friendship and how for many men "their wife is not only their primary relationship but virtually their only intimate relationship" (p. 155).

Research on Men's Friendships. Sherrod (1987) stated that "a considerable body of research confirms the limits on self-disclosure in most close male friendships" (p. 218). He cited a study by Caldwell and Peplau (1982) which examined the content of men's conversations with other men and drew the following conclusions:

1. Men tend not to talk about feelings, problems, and people.
2. Men tend to express less enthusiasm, offer less support, and talk less about relationships than women.
3. Men tend to ask less about feelings than women do.

Other research added the point that "men talk with each other mainly about topical issues" (p. 219). Sherrod concluded that "the same differences repeatedly emerge in patterns of male and female self-disclosure regardless of age, region of the country, or type of measure. In general women talk much more intimately with their friends than men do" (p. 220).

Sherrod (1987) also cited a study by Aries (1976) which attempted to "measure the 'tone' or 'style' of interactions of groups of males as compared to females" (p. 220). The findings are summarized as follows:

> [1.] Early in the sessions, the men developed a stable dominance hierarchy so that the same men always talked the most in all the sessions. In contrast, the women never established a dominance pyramid, and different women held forth on different occasions.
>
> [2.] Males made their points to the group as a whole, as if to command attention, while women talked more to each other, as equals.
>
> [3.] Males said little about themselves, while the women revealed much about their feelings, homes, and families.

> [4.] Males did considerable testing and sizing each other up, through sarcasm, putdowns, and laughter.
>
> [5.] Males often told stories of superiority and aggression, of riots, pranks, and humiliations.
>
> [6.] Females stuck to the topic longer and talked more intimately. (p. 220)

Sherrod (1987) queried whether males are dissatisfied with their friendships. He pointed out that on behavioral and perceptual measures, men may experience less intimacy in their same-sex friendships, but "for most men, most of the time, the dimension of intimacy in friendships with other men may be irrelevant to their lives" (p. 221)--irrelevant in that men seek companionship, not intimacy; commitment, not disclosure; unquestioned acceptance, not unrestricted affirmation. Men infer intimacy through shared activites. Sherrod cited Levinson (1978) as challenging that view, because Levinson's research showed that many men find themselves without a friend to rely on in times of need. Bly (Moyers & Bly, 1990) supported Levinson's findings when he spoke about men who find it difficult to attend a gathering of men:

> And then you notice that something's gone wrong with your business, in your private life, in your relationships. . . . So it takes a little bit of courage to come here. There's lots of men who feel this, and then they won't act on it. . . . "It's true I'm bleeding from all my pores" [these men say], "but I'm fine." (p. 3)

The Need for Male Initiation. According to Bly (1990), "Initiation for young men amounts to helping them remember the wound, and by that we mean the soul wounds, or injuries to the emotional body" (p. 31). Bly (Thompson, 1987) felt that in our culture we do not have appropriate and effective initiation rites to assist pre-adolecent boys to make a break away from their parents' "field of energy" (p. 173).

The first break would be from the mother (Bly, 1990; Erkel, 1990). In the transcript, Bly (Thompson, 1987) stated that

> in the U.S. there are so many big muscled high school boys hulking around the kitchen rudely, and I think in a way they're trying to make themselves less attractive to their mothers. Separation from the mother is crucial . . . the problem is more that the men are not really doing their job. (p.176)

Osherson (1986) added that

> letting go of mother is problematic for boys in several ways. First, the organization of the family and the structure of parenting in our society make most early caretaking a feminine activity; we usually experience caretakers as women. Mothering is a close, tactile holding and caregiving, while fathering is more amorphous. We know our fathers from a distance; they may be warm but are usually more remote. (p. 9)

The next move in the initiation process is the move to bond with the father (Bly, 1990; Erkel, 1990). Bly contended that most men in western society do not make this move and remain stuck at this transitional point for a lifetime. Pittman (1992) agreed and suggested that "it is outrageous to blame mothers for not teaching boys how to be men" (p. 50); he was increasingly convinced that "the problem is not in the relationship with the woman, or with the man's mother, or with the society, but in the boy's relationship with his father" (p. 49). "Moving to the father's world does not necessarily mean rejecting the mother or shouting at her--but rather the movement involves convincing the naive boy or the comfort-loving boy, to die" (Bly, p. 89). Pleck (1987b) did not discuss initiation rites, but he did acknowledge that "males have far more difficulty than females in aquiring an appropriate sex-role identity. Overcoming their initial feminine identification is hypothesized to be the central problem in male's psychological development" (p. 29). Keen (1991) added to Pleck's point:

> More than any single factor, this absence of the father from the modern family is what presently disturbs the relationship between mothers and their sons and therefore between men and women, husbands and wives. Once there was a father, there is now a vacuum. (p. 20)

After the identification period with his father, the boy needs a mentor when he comes of age (Bly, 1990; Erkel, 1990). Young men need "older unrelated males . . . [or] uncles and grandfathers" to initiate them to the male mode of feeling. . . . There's too much tension between [the son] and [the] father" (Moyers & Bly, 1990, p.4). Bly's (1990) concern is that the older men in our communities outside the nuclear family "no longer offer an effective way for the son to break his link with his parents without doing harm to himself. A boy becomes a man only through the active

intervention of the older men" (p. 15). Keen (1991) attributed value to this phase of male initiation and reflected on it as it was carried out in the past.

> He would be apprenticed to men who would teach him the spiritual technology (ritual, chants, dances, ceremonies, healing practices), the practical technology (use of tools, methods of hunting, gathering, growing), and the social skills (the art of husbanding, fathering, and fighting), required to fulfill the obligations of manhood. At the end of the educational phase of initiation a boy was invested with some insignia of manhood--a sword, shield, feather cape, or penis sheath--and given the right to marry and assume adult responsibilities and privileges. (p. 31)

The Mentor Relationship. The process of mentoring has a long history which includes the culture of ancient Greece (Sanford & Lough, 1988). A boy's family would allow him to live in the home of an older man in order to be educated, to acquire an understanding of the culture, and to develop the necessary skills to prepare him for independent living. In present-day western society there is no formal way of providing mentors; "to be his own man a boy must separate from reliance on his father, but he is not yet ready to rely on himself" (p. 190). It could be that the father has been emotionally unavailable or physically absent, in which case the boy may then depend on his mentor for his personal and professional identity (Bly, 1990; Keen, 1991; McGill, 1985; Osherson, 1986).

Osherson (1986) cited Vaillant (1977), the director of the Grant Study, who did a longitutinal study of Harvard men. Vaillant studied the lives of successful men in detail and found that

1. emotional detachment from parents is a process which continues throughout adulthood.

2. the presence of mentors was found to be crucial to a successful career and to the maturation process.

3. those who did not discover mentors until midlife or only had mentors in adolescence had relatively unsuccessful careers (p. 53).

Levinson (1978; cited in Osherson) wrote that "the mentor relationship is one of the most complex, and developmentally important, a man can have in early adulthood" (p. 53). Osherson added that the mentee, too, serves an "essential function for the mentor: By nurturing the younger person, the mentor keeps alive his own values and hopes, which helps him deal with his mortality and allows him to develop more 'generative' parts of himself" (p. 53). "Old men and young men define each other through a process of teaching and learning. To grow old without accumulating wisdom and becoming a mentor is to strip the last half of life of its raison d'etre" (Keen, 1991, p. 163).

Concluding Comments

Keen (1991) commented that men have "only recently begun to explore new visions and definitions of manhood" (p. 6). The themes presented in this literature review represent this exploration. Although these themes are considered men's issues, Osherson (1986) examined how "both sexes seem to share a stereotype" (p. 15) that is damaging and limiting to any efforts to act in a profoundly human way and not be superficially separated by issues of gender. He commented on how "many people believe that women care more than men about love. Yet the division of the sexes into men as rational and women as feelers is simply untrue, a harmful and dangerous myth" (p. 15). It is partially this myth which the men's movement is trying to overcome. "It has taken a quarter of a century for men of goodwill to begin to sort out the charges made against us; to plead guilty when we are guilty and refuse to accept unjustly directed rage" (Keen 1991, p. 193). This author hopes that the data which is presented in the following chapters will contribute to the 'sorting process' in a manner which is fair to both sexes.

CHAPTER THREE

Research Design and Methodology

Overview

In this research project, the descriptive-exploratory survey method was used to collect data (Babbie, 1973). The intent was to explore a subset of the men's movement, the mythopoetic stream, in order to make descriptive assertions about the phenomenon of men gathering for the purposes of personal growth. A survey was conducted with the aim of doing a single-time description. The sampling frame (the population of mythopoetic men) was too loosely organized to conduct simple random sampling, therefore, the survey used nonrandom assignment by requesting volunteer participation from a cluster sample (Babbie; Smith & Glass, 1987). A questionnaire was designed for the purposes of this research project.

The Sample

The Ally Press Center in St. Paul, Minnesota, published a quarterly newsletter, Dragonsmoke. Along with the usual features embodied in a newsletter, it advertised literature by the key conference presenters in the mythopoetic stream, Robert Bly, Michael Meade, James Hillman, and Robert Moore. It also kept members informed of scheduled lectures and conferences. Through telephone and personal contact with the key presenters and conference organizers advertised in this newsletter, two groups of men were selected as the research sample. The criteria for selection was (a) group leaders had worked with the key presenters, (b) the group functioned as a mythopoetic group by making use of myths, stories, rituals, and the group members' personal stories as tools for communication, and (c) the group has functioned on a regular basis with an established membership for at least one year.

Group A, The Men's Wisdom Council, met on a monthly basis in Seattle, Washington. Of the approximately 200 men in attendance, 105 volunteered to complete the questionnaire. Group B, A Gathering for Men, also met on a monthly basis in a Seattle suburb. Of the approximately 50 men in attendance, 26 volunteered to complete the questionnaire. Of those that volunteered to participate, there was a 100 percent response rate, however, one questionnaire was misprinted, partially completed, and therefore invalidated as a unit of analysis. Data analysis was based on the 130 completed questionnaires. This is a response rate of 58 percent of the total population of approximately 250 men. For a mail survey, Babbie (1973) identified a 50 percent response rate as 'adequate' for analysis and reporting, a response rate of at least 60 percent as 'good,' and 70 percent or more as 'very good.' Based on this scale, the response rate for this study was classified as 'adequate.' This was not a mail survey but was somewhat similar in that the researcher was asking for volunteers; 58 percent of those who were approached responded by completing the questionnaire.

Research Instrument

A questionnaire was designed specifically for this survey (Appendix D). The construction of the questionnaire began with a content analysis of the relevant literature and critical reviews. From this analysis recurring themes and subthemes were determined. These are outlined in Chapter One. The information sought through the questionnaire was divided into four categories as suggested in Smith and Glass (1987): (1) attributes or demographic information (characteristics such as sex, age, and income level), (2) behavior relating to the men's movement (past and present involvement), (3) attitudes and beliefs about their personal life (what the men feel about various people and situations in their lives, and believe to be true about their lifestyle), and (4) actual behaviors (reasons why men attend men's groups). A fifth section consisted of two open-ended items which allowed qualitative responses designed to summarize the

previous sections and act as a validity check on the closed-ended items in the first four sections.

Several steps were taken to establish content validity. Four academics familiar with questionnaire development, including the Chair of the Ethics Review Committee, gave expert advice on question wording, reading level, bias, vagueness, creating parallel questions, and splitting up double questions. A sample of five individuals from the men's movement was selected to fill out the questionnaire and recommend changes. From the opinions gathered a question was added and the content of some questions was clarified. A sample of three individuals from the general public, not directly involved in the men's movement or an academic environment, was also selected to fill out the questionnaire. Changes were recommended regarding the use of unconventional phrases, and the assumption of too much knowledge from the respondent. A timed completion of the questionnaire was also conducted by this sample. Based on the input from the above-mentioned sources, the questionnaire was then reconstructed with the assistance of a measurement expert at the University of Alberta's Center for Research in Applied Measurement and Evaluation.

The final product was reviewed and accepted by the University of Alberta Ethics Review Committee in the Department of Educational Psychology.

Data Collection

The men's meetings were closed to women, and the presence of an observer was considered disruptive, therefore, it was previously arranged that the researcher deliver the surveys to the group leaders prior to the meeting time and retrieve them on the same day. This allowed discussion and clarification with the group leaders as to (a) the time required for the completion of the questionnaire, (b) the need for group leaders to inform participants of all ethical concerns as described in Appendix E, and (c) the assured delivery and retrieval of all completed questionnaires.

Data Analysis

Every response in the questionnaires was examined and assigned a code which was entered into the computer for the data base. For the close-ended questions in Sections One and Two, the assignment of numbers was as follows, (a)=1, (b)=2, (c)=3, (d)=4, etc. (Appendix D). When dual or multiple responses occurred, a logical choice was made or, if such a decision was not reasonable, a code number (8) was assigned which indicated that the response was invalidated. Missing information was also assigned a special code (99).

The single open-ended question (#3) in Section One asked the men to state their job title. Using the Dictionary of Worker Traits (1987) to assist classification, all occupations in medicine and health, education, and religion and theology were assigned to the category 'Helping Professions' and coded as such. All occupations in art, architecture, writing, entertainment, and film production were assigned to the category 'Nontraditional or Creative Occupations' and coded as such. The remaining job titles were assigned the general title of 'Traditional Occupation' and coded as such. The researcher created these categories in response to observations cited in the literature that a disproportionate number of participants were employed in the helping professions and also to determine if a broad cross-section of individuals was represented in the sample (Appendix F).

Four questions in Section Two were partially open-ended. The few responses given in the open-ended portion did not require any special coding because a very high majority of the respondents chose one of the responses already provided. Therefore, the few who did write in their own answer, were coded under the category 'other.'

Frequencies and percentages were calculated on each response in Sections Three and Four. The closed-ended items and the corresponding responses in these sections were then grouped according to the themes outlined in Chapter One. A mean

response for each group was calculated. Where necessary, values were reversed and inappropriate individual items were excluded from the groups before the means were calculated (Appendix G).

In Section Five, the qualitative responses were examined and categorized into various themes as they emerged. Each emerging theme was assigned a code for computer analysis (Appendix H). Three codes per questionnaire were assigned in the first question and four codes per questionnaire were assigned in the second question. When an individual responded with fewer than the allotted number of responses, the code 99 was used to indicate the absence of a response.

Delimitations

As a preliminary exploration of the men's movement, this study was designed to collect data from men not women. In this case, data collection was limited to mythopoetic men who attend monthly gatherings in Seattle, Washington.

Limitations

A major limitation of this study is the method used to gather data. A volunteer sample was used which was not randomly chosen from the general population of the men's movement. This limited the research to one stream of the men's movement, the mythopoetic stream, and to respondents who were possibly more motivated and more interested in the topic of study than the nonrespondents. Therefore, there may be some bias to the study findings as this sample may not be representative of the general population of mythopoetic men.

Another limitation is the research instrument which was used to survey the sample. It is a self-reporting instrument which depends on the respondents' accurate view of their lifestyle and relationships. The exploration of relational and psychological

issues is a highly subjective area in which responses can be influenced by charismatic leaders and a desire to present data in accordance with the popular view.

The findings of this study were based on the responses of 130 men making it difficult to generalize the findings to the larger population of men involved in the movement. As well, a study which examined men who live in another geographical location, or attend gatherings more or less frequently than this sample may yield different data.

Concluding Comments

In order to present data in the most efficient manner two modes of representing the data have been used. When data refer to responses from individual questions, it is reported in frequencies and percentages. When data refer to responses from questions which have been grouped into a common theme (Appendix G), it is reported as a mean response.

CHAPTER FOUR

Data Analysis and Results

Overview

The primary purpose of this study was to explore groups of men who attended gatherings exclusively for men and who considered themselves part of the men's movement. Chapter Four consists of a presentation of the research data. Since this study was a preliminary exploration of the movement, statistical analysis of the data was limited to the presentation of frequencies, percentages, and means.

In the first section of this chapter a demographic profile of the men is presented. The second section includes information about the frequency of their past and present involvement in the movement. The third section consists of (a) relevant personal issues in these men's lives, which are then compared with (b) their stated reasons for belonging to a men's group. The last section summarizes the qualitative writing submitted by the participants which addresses (a) reasons for being involved and (b) what they consider to be the three most important issues.

Demographic Profile: Section I

Age of Respondents

Almost three quarters (71.6%) of the 130 men who participated in the study were between the ages of 36 and 60 years of age.

Table 1

Age of Respondents

Age Category	Number of men	% of men
18-25 years	6	5%
26-35 years	26	20%
36-45 years	60	46%
46-60 years	33	25%
over 60 years	5	4%
Totals	130	100%

Age is one of the factors which contributes to male expressiveness and readiness for self examination; in other words, maturational transitions in adult male development.

Level of Education Completed

Almost half (47%) of the respondents had a college or university education and 28% had a post graduate education. Cumulatively, that represented 75% of the sample. This does not represent a cross-section of the population.

Table 2

Level of Education Completed

Level of education	Number of men	% of men
Elementary or Junior High School	2	1%
High School	18	14%
Technical/Vocational/Trade school	13	10%
College/University	61	47%
Post Graduate University	36	28%
Totals	130	100%

Classification of Occupation

Table 3

Classification of Occupation

Classification	Number of men	% of men
Professional	88	68%
Clerical/sales	12	9%
Trade	23	18%
Student	6	5%
Totals	129	100%

Sixty-eight percent of the respondents were employed in jobs which were classified as professional. The second most prominent category was trades; 18% of the participants classified themselves in this category.

Employment Status

This question was designed to determine if this sample of men had an unusual amount of time on their hands due to unemployment. Almost three-quarters (74%) of the men indicated that they were employed full time and 8% indicated that they were unemployed at the time they filled out the questionnaire.

Table 4

Employment Status

Status of Employment	Number of men	% of the men
Full time employ	95	74%
Part time employ	21	16%
Unemployed	10	8%
Retired	2	2%
Totals	128	100%

Job Titles Categorized

Respondents were asked to state their job title and these titles were categorized into three groups: (a) traditional male occupations, (b) helping professions, and (c) nontraditional or creative occupations for men. In this study, one group classification or one occupation was not particularily prominent; there was a very broad representation of occupations. (See Appendix F for the classification of the job titles into these categories.)

Table 5

Job Titles Categorized

Category	Number of men	% of the men
Traditional male occupations	83	65%
Helping professions	29	23%
Nontraditional/creative occupations for men	16	12%
Totals	128	100%

Gross Annual Earnings (in U.S. funds)

In the responses to this question a notable difference in approximate gross annual earnings was evident between the two groups. Group A (The Men's Wisdom Council), which met near downtown Seattle, attracted a generally lower income bracket

of men than Group B (A Gathering of Men) which met in a Seattle suburb. This difference was noticable in the $60,000-$80,000 range in which Group B showed approximately four times as many individuals as Group A. This tendency was repeated in the More than $80,000 range in which Group B showed approximately twice as many individuals as Group A.

In both the differentiated and combined groups, approximately one quarter to one third of the respondents reported annual gross earnings between $20,000 and $40,000.

Table 6

Approximate Gross Annual Earnings

Range of gross annual earnings	% of men in Group A (Men's Wisdom Council)	% of men in Group B (Gathering of Men)	% of men in combined groups
Less than $10,000	14%	17%	14%
$10,000-$20,000	24%	13%	22%
$20,000-$40,000	33%	26%	32%
$40,000-$60,000	21%	13%	20%
$60,000-$80,000	4%	17%	6%
More than $80,000	4%	9%	5%
(No response)	-	5%	1%
Totals	100%	100%	100%

Place of Birth, Present Place of Residence, and Years of Residency

The majority (96%-98%) of the respondents were born in the United States and resided in the state of Washington. The remaining 2%-4% were born in Canada or elsewhere and resided in Oregon or Alaska.

Approximately 90% of the respondents had lived in their current resident state since their birth or more than 20 years.

Sexual Orientation

This question attempted to determine if gatherings of men were being used as a meeting ground for homosexual relationships. Respondents were asked to indicate their preference in sexual orientation.

Table 7

Sexual Orientation

Orientation	Number of men	% of the men
Heterosexual	121	94%
Homosexual	4	3%
Bisexual	4	3%
Totals	129	100%

Marital Status

Respondents were asked to indicate whether they were presently married, separated, divorced, single (never been married), or were living with someone. A group comprised mainly of individuals recovering from divorce may have a specific agenda related to divorce issues. The category 'widower' was unintentionally omitted on this scale and this may have created a situation in which some men classified themselves inaccurately.

Table 8

Marital Status

Status	Number of men	% of the men
Married	45	35%
Separated	7	5%
Divorced	29	22%
Single	39	30%
Living with someone	10	8%
Totals	130	100%

Number of Times Married

This question was designed to determine if this sample of men had participated in serial marriages. Only 4% reported being married more than twice.

Table 9

Number of Times Married

Frequency	Number of men	% of the men
Never married	44	34%
Married once	60	46%
Married twice	21	16%
Married more than twice	5	4%
Totals	130	100%

Level of Satisfaction in Present Relationship

More than half (53%) of the men reported that their relationship with their partners was a generally satisfying and positive experience. It is interesting to note that 38% of the men were not in a relationship at the time they completed the questionnaire. Tables 8 and 9 verify the accuracy of this response. In Table 8, thirty-five percent reported that they were single and/or separated, and in Table 9, thirty-four percent reported that they had never been married.

Table 10

Level of Satisfaction in Relationship with Partner

Level of satisfaction	Number of men	% of the men
Satisfying & positive	32	25%
More satisfying & positive than negative & struggling	36	28%
More negative & struggling than satisfying & positive	11	9%
Negative & struggling	—	—
Not in a relationship	49	38%
Totals	128	100%

Parental Status

Precisely one half of the respondents reported having children and one half reported that they did not. The accuracy of this response was verified through the response to another question. Cumulatively, half of the men indicated that they were either actively involved with their children (44%), or they desired to be involved but prevailing circumstances prevented their involvement (6%). In contrast, 29% of the

men indicated that they were not parents (27%), or did not wish to be a parent (2%), and 21% hoped to be a parent some day.

Alcohol and Drug Use in Personal Life

Respondents were asked if resisting the over use of alcohol or drugs had been a problem in their life.

Table 11

Alcohol and Drug Use as a Personal Problem

Degree of truth in statement	Number of men	% of the men
Not true	83	64%
Somewhat true	24	18%
Very true	23	18%
Totals	130	100%

The majority of the sample reported that alcohol and drug use was not a problem for them. Approximately one third of the respondents indicated that it was 'somewhat true' (18%) or 'very true' (18%) that resisting the over use of alcohol or drugs was an issue in their lives.

Past and Present Involvement in the Men's Movement: Section II

The nine questions in this section were worded in such a way that respondents answered in a variety of ways. The inconsistent response pattern invalidated the data. For example, each individual was asked in the first question to indicate if he was presently involved in any of the following activities (see Appendix D for complete question):

(a) a ritual group,

(b) a consciousness raising group,

(c) traditional group therapy,

(d) traditional individual counselling,

(e) infrequent attendance at men's gatherings,

(f) other,

(g) no current involvement.

Some individuals checked off more than one response to indicate multiple levels of involvement and others checked off more than one response to more accurately define the multiple functions of their group. Multiple responses were not anticipated and this created confusion. Some respondents attempted to match corresponding multiple responses in related questions and some respondents did not.

Although the responses given were somewhat unreliable, one third (32%) of the men indicated that they were presently participating in some weekly form of group or individual therapy, one half (51%) were participating on a monthly basis, and 10% were participating twice a month. Approximately 5% reported daily attendance in group or individual therapy.

Questions attempting to ascertain past involvement in group, individual therapy, or gatherings of men were also answered in an inconsistent manner and confused with the section on present involvement. However, responses indicated that approximately one third (31%) of the men reported no past involvement other than their involvement in the group being surveyed, 28% reported some previous involvement over the past 5 years, 5% reported being previously involved for more than the past 5 years, and 36% indicated confusion about how to respond to the question.

What can be accurately stated from this section is that in this sample of men only 2% had been involved with any other stream of the men's movement. Although 9% reported being involved in nationally organized groups such as "Oddfellows," 89% claimed no past involvement in any men's group which had a national focus.

Personal and Relational Issues in the Respondents' Lives Compared with Reasons for Exploring Men's Issues: Sections III and IV

Overview

As was discussed at the end of Chapter Three, data in this section is presented in two forms. When data refers to responses from individual questions, it is reported in frequencies and percentages. When data refers to responses from questions which have been grouped into a common theme (Appendix G), it is reported as a mean response.

When the questionnaire referred to an issue within the men's personal lives, a three point Likert-type scale of (a) 'not true for me = 0,' (b) 'somewhat true for me = 1,' and (c) 'very true for me = 2,' was used in Section Three. Therefore, when a mean response of 1.3 is calculated from a group of questions, it is to be understood that for this set of questions most of the respondents felt that the issue was 'somewhat true' for them in their personal lives.

When the questionnaire referred to a reason why the men are exploring the men's movement, a three point Likert-type scale of (a) 'not a reason = 0,' (b) 'a somewhat important reason=1,' and (c) 'a very important reason = 2,' was used in Section Four. Therefore, when a mean response of 1.3 is calculated from a group of questions it is to be understood that for this set of questions most of the respondents felt that the reason was 'somewhat important' for their attendance at the men's meeting. Calculating means using an ordinal scale is consistent with the advice given in Marascuilo and McSweeny (1977). The Likert-type scale used in this study can be considered either an ordinal or quasi-interval scale.

Exploring Men's Issues as Part of a Spiritual Search

Issue. Table 12 contrasts the percentage of respondents who were not affiliated with a religious group (60%) with the percentage of respondents who considered it to be a 'somewhat true' or 'very true' statement that they were spiritual individuals (99%).

Reason. The percentages in Table 13 indicate that 95% of the participants felt that the search for some spiritual meaning in their life was 'somewhat of a reason' or 'a very important reason' for participating in the men's movement.

Table 12

Men's Movement as Part of a Spiritual Search:

Spirituality and Affiliation with Religious Organizations

Degree of truth	% of the men who consider self a spiritual person	% Affiliated with organized religious group
Not true	1%	60%
Somewhat true	25%	18%
Very true	74%	22%
Totals	100%	100%

Table 13

The Issue of Spirituality and Affiliation and

Spirituality as a Reason for Involvement in the Men's Movement

% of the men who consider themselves a spiritual person	% Affiliated with organized religious group	% who consider spirituality a reason for involvement
Not true 1%	Not true 60%	Not a reason 5%
Somewhat true 25%	Somewhat true 18%	Somewhat a reason 29%
Very true 74%	Very true 22%	Very important reason 66%

Table 14

Importance of Work

Work is important	Number of men	% of the men
Not true	12	9%
Somewhat true	42	33%
Very true	75	58%
Totals	99	100%

Issue. Over one half (57%) of the men considered their work a very important part of their life. Although work was identified as a 'somewhat' or 'very' important issue to approximately 90% of the men, a group of questions constructed to ascertain whether they considered themselves overly dedicated to their work revealed an mean response of 1.5 which fell between being 'somewhat true' and 'very true.'

Reason. Approximately one-third (31%) of the men indicated that attending a men's gathering provided a 'very important' balance to their drive for success and achievement at work. Thirty-three percent indicated that attending provided 'somewhat' of a balance, and the remaining 36% of the men did not come to the gatherings for reasons related to feeling overworked. The mean response of 0.9 indicated that balancing over dedication to work was 'somewhat of a reason' for participating in the men's movement.

Importance of a Noncompetitive Atmosphere

Issue. The issue of competitiveness at work creating a sense of isolation and preventing the establishment of friendships was reported as being 'somewhat true' for 38% of the men, and 'very true' for 16% of the men--a total of 52%.

Reason. The noncompetitive atmosphere of the men's gatherings was one of the reasons 96% of the men attend. The mean response of 1.6 indicated that the noncompetitive atmosphere was 'a very important reason' (Table 15).

Table 15

Importance of a Noncompetitive Atmosphere

Noncompetitiveness	Number of men	% of men
Not a reason	4	3%
Somewhat of a reason	42	32%
A very important reason	84	65%
Totals	130	100%

Emotional Inexpressiveness as an Issue in the Men's Movement

Issue. The series of questions designed to determine if emotional inexpressiveness was a problem in the respondent's' lives revealed a mean of 1.1 or 'somewhat true' for this sample.

Reason. It was also 'somewhat of a reason' (mean of 1.3) for their attendance at men's gatherings. However, when asked if connecting with their inner self (which can be different than expressing their inner self) was a reason for attending, a stronger

response was indicated; 98% indicate that it was 'somewhat of a reason' or a 'very important reason.' The resulting mean score was 1.8 (a very important reason=2.0). The differentiating word was 'connecting.'

Table 16

Connecting with Inner Self as a Reason for Exploring Men's Issues

Connecting with inner self	Number of men	% of men
Not a reason	3	2%
Somewhat of a reason	20	16%
A very important reason	107	82%
Totals	130	100%

The Men's Movement as a Way of Improving Relationships with Women

Issue. This series of questions examined the degree of difficulty respondents experienced in their relationships with women. The mean response was 0.5 which is half way between 'not true' and 'somewhat true.' The responses also indicated that respondents experienced less control from men than from women (Table 17).

Reason. Improving relationships with women as a reason for exploring the men's movement had a mean response of 1.0 (somewhat of a reason=1.0). When asked if they were exploring men's issues to try to understand why they allowed the significant women in their lives to control them, the mean response was 0.96 (somewhat of a reason=1.0).

Table 17

Feeling Controlled by Significant Men and Women

Relationship perceived as controlling	Control by men	Control by women
Not true	58%	40%
Somewhat true	35%	44%
Very true	7%	16%
Totals	100%	100%

The Men's Movement as a Reaction to the Women's Movement

Issue. This was a highly controversial issue and it was very specifically addressed in the survey. Questions were designed to determine if the respondents support the women's movement. The mean response was 1.5 which is between 'somewhat true' and 'very true."

Reason. They were also asked if one of the reasons they belong to the men's movement is to express their anger about the women's movement (Table 18). The mean response was .05 (not a reason=0.1) which indicated that these men did not come together for the reason of venting anger at the women's movement

Table 18

The Men's movement as a Way of Expressing Anger at the Women's Movement

Expressing anger at the women's movement	Number of men	% of the men
Not a reason	121	95%
Somewhat of a reason	7	5%
A very important reason	0	0
Totals	128	100%

Father-son Relationships as a Men's Issue

Issue. A series of questions was created to determine if the men attending these groups had a strained adult relationship with their fathers and to gain some perception of the degree of strain. The mean response to these questions was .67 which indicated that father-son relationships were 'somewhat' of a problem for the respondents (somewhat = 1.0).

Reason. Another series of questions attempted to determine if the strained father-son relationship was a reason for participating in the men's movement, and the degree to which this was a motivating factor. The mean response to this series of questions was 1.2 which indicated that their father-son relationships were 'somewhat of a reason' for their involvement.

An examination of the childhood father-son relationship revealed a stronger response. Respondents were asked if they needed more encouragement and support

from their fathers than they received. The mean response to this question was 1.6 which indicated that this statement was 'very true' (very true=2.0).

Table 19

Son's Need for More Support from Father During Childhood

Need for more support	Number of men	% of the men
Not true	11	9%
Somewhat true	25	19%
Very true	93	72%
Totals	129	100%

Mother-son Relationships as a Men's Issue

Issue. Parallel questions to the father-son series were created about mother-son relationships to determine if the men attending these groups had strained relationships with their mothers. The mean response to these questions was 0.79 which indicated that mother-son relationships were 'somewhat' of a problem for the respondents (somewhat = 1.0)..

Reason. A series of parallel questions was also designed to determine if a strained mother-son relationship was a reason for participating in the men's movement, and the degree to which this had been a motivating factor to attend. The mean response to this series of questions was 1.0 which indicated that mother-son relationships, were 'somewhat of a reason' for their involvement.

Relationships with Children as an Issue in the Men's Movement

Issue. Respondents were asked if they have difficulty developing close relationships with their children. Sixty-five of the respondents had children and a few indicated that they lived with someone who had children, therefore, percentages were calculated from the 67 responses to the question. Forty-two percent reported that they did not have difficulty developing close relationships with their children, 45% indicated that the statement was 'somewhat true,' and 13% feel that it was 'very true.'

Reason. When asked if exploring men's issues helped them to understand how to develop closer relationships with their children, 94% indicated that it was a 'somewhat' or 'a very important reason' to be involved and 6% indicated that it was 'not a reason' to attend.

Table 20

Relationships with Children as a Reason to Attend Men's Gatherings

Improving relationships with their children	Number of men	% of the men
Not a reason	4	6%
Somewhat of a reason	23	34%
A very important reason	41	60%
Totals	68	100%

Men in Friendship with Other Men

Issue. A group of questions was constructed to ascertain whether the respondents felt a need for close relationships with other men. The mean response to these inquiries was 1.6 which, rounded off to 2.0, indicated that the need was 'very true.'

Reason. When asked if sharing with men at a deeper level was one of the reasons they attended men's gatherings, the mean response was 1.9 (very important reason = 2.0) which indicated that it was 'a very important reason' (Table 21).

Table 21

Men Seeking Deeper Friendships with Other Men as a Reason for Exploring Men's Issues

Men sharing with men	Number of men	% of the men
Not a reason	0	0%
Somewhat of a reason	13	10%
A very important reason	115	89%
Totals	128	99%

Issue. When asked if their significant relationships tend to be with women, the mean response was .98 which indicated that this was 'somewhat true' for this sample of men. Thirty-six percent of the respondents stated that it was 'not true' that their significant relationships were with women; 30% stated that it was 'somewhat true'; and 34% stated that it was 'very true.'

Men and Mentoring within the Men's Movement

Issue. Table 22 indicates that the respondents felt an ongoing need for male mentorship but most had not received this kind of guidance.

Table 22

Men Needing Mentors: Men Acquiring Mentors

Degree of truth in statement	Have a need for a mentor	Have had a mentor
Not true	5%	41%
Somewhat true	22%	36%
Very true	73%	23%
Totals	100%	100%

Reason. Interestingly, the need for mentoring and the apparent lack of it was not a strong motivating factor for attending gatherings of men. A mean response of 1.0 indicated that finding a mentor at these gatherings was 'somewhat of a reason' for attending for most of the men. Twenty-eight percent of the respondents indicated that searching for a mentor was 'not a reason' they participate in a men's group; thirty-seven percent indicated that it was 'somewhat of a reason'; and 35% indicated that it was a 'very important reason' for participating.

The Men's Movement as a Vehicle for Reclaiming Masculinity

Issue. A group of questions was designed to assess whether the respondents experienced negative reactions from people outside of the group toward personality traits such as intensity and fierceness and toward masculinity in general. A mean of 1.0 indicated that this was 'somewhat true' for this sample of men.

Reason. A slightly stronger response (mean of 1.3) was given when they were asked if belonging to a men's group is a way of experiencing acceptance of their masculinity. Responses to two specific statements are included in Table 23. The statements were (a) This is a way to find acceptance of the more intense and fierce aspects of my masculinity, and (b) I am involved because I need to affirm aspects of masculinity which are not respected in our society.

Table 23

Exploring Men's Issues as a Vehicle for Reclaiming Masculinity

Degree to which issue is perceived as a reason for participating	Accepting intensity & fierceness	Affirming masculine traits
Not a reason	10%	12%
somewhat of a reason	38%	33%
A very important reason	52%	55%
Totals	100%	100%

Issue. In contrast, when asked if rejecting the sensitive and caring aspects of their personalities was a problem in their personal lives, the mean response (0.57) was between 'not true' and 'somewhat true'.

Reason. When asked if one of the reasons they attend gatherings of men is to develop the caring and sensitive aspects of themselves, the mean response moved up to 1.4 which is between 'somewhat of a reason' and 'a very important reason.'

The Use of Myths and Rituals as Motivating Factors

Reason. To assess the importance of using myths, fairy stories, and rituals, questions were constructed to ask if this mode of expression helped the respondents to express their feelings, and if this was an emotionally safe way to express them. The mean response to these questions was 1.2 which indicated that it was 'somewhat of a reason' to belong to this particular stream of the men's movement. Table 24 gives a more detailed account of the responses and it is worth noting that 48% of the participants indicated that this mode of expression helped them to express their feelings and it was 'a very important reason' for their attendance in the group. When combined with those who considered it 'somewhat important,' 82% of the respondents placed some importance on this mode of expression and sharing.

Table 24

The Use of Myths, Fairy Stories, and Rituals

Degree to which issue is a reason for participating	Helps me to express my feelings	Is an emotionally safe way of expressing myself
Not a reason	18%	23%
somewhat of a reason	34%	38%
A very important reason	48%	40%
Totals	100%	100%

Qualitative Writing: Section V

Overview

Participants in this study were asked two open-ended questions in Section Five of the questionnaire. Their qualitative responses were used (a) as a confirmation that all pertinent issues and motivating factors had been covered within the first part of the questionnaire, and (b) to identify which issues and motivating factors the participants considered to be the most important. A summary of this information is presented in Tables 25 and 26.

The Most Important Issues in the Men's Movement as Identified by the Respondents

Summary of Qualitative Data: Question 1

Table 25

Most Important Issues Identified

Issue identified	Number of men	% of the men
Emotional inexpressiveness	96	26%
Dominance in relationships	45	12%
Detachment from self	37	10%
Friendship with men	35	10%
Intimacy with women	33	9%
Masculinity as not being feminine	27	7%
Reclaiming masculinity as positive	17	5%
Identity and achievement	15	4%
Spiritual search	12	3%
Father-son relationships	11	3%
Sexuality	9	2%

Male initiation	5	1%
Deteriorating physical health	1	0.5%
Intimacy with children	1	0.5%
Miscellaneous reasons	11	3%
Totals	369	100%

The categories (a) emotional inexpressiveness, (b) detachment from self, and (c) friendship with men were at the top of the list and concur with the findings from the quantitative section of the questionnaire. The category 'dominance in relationships' was prominent in this summary which conflicted with the data analysed in Sections Three and Four. This difference is discussed in Chapter Five.

The category 'spiritual search' was not prominent as an issue in this summary but in Table 13, seventy-four percent of the men identified themselves as being spiritually inclined. This discrepancy is also discussed in Chapter Five.

All other categories in this summary indicated a similar level of prominence with the parallel category analysed in the previous sections.

Primary Reasons for Exploring Men's Issues as Identified by Respondents

Summary of Qualitative Data: Question 2

Table 26

Primary Reasons for Involvement

Primary reason	Number of men	% of the men
Friendship with other men	63	25%
Detachment from inner self	51	21%
Reclaiming masculinity as positive	28	11%
Emotional inexpressiveness	27	11%
Dominance in relationships	18	7%
Intimacy with women	13	5%
Mother-son relationships	11	4%
Masculinity as not being feminine	7	3%
Spiritual search	5	2%
Father-son relationships	4	2%
Identity and achievement	4	2%
Male initiation	3	1%

Deteriorating physical health	2	0.5%
Alcohol & drug related reasons	1	0.5%
Miscellaneous reasons	12	5%
Totals	249	100%

The category 'emotional inexpressiveness' appeared to be displaced from a prominent position in this summary. However, when defined as approximately similar to the category 'detachment from inner self,' and combined with that category, it retained the position as a very important reason for exploring men's issues. This is discussed further in Chapter Five.

The only other discrepancy between the quantitative data and this summary of the qualitative writing was with the category 'spiritual search.' Possible reasons for this difference are also dealt with in Chapter Five.

CHAPTER FIVE

Discussion and Conclusions

Overview

In this study the author has attempted to ascertain what men are like who become involved in the men's movement, what are some of the attitudes they hold on selected relevant questions, and what personal and relational issues motivate them to become involved.

The primary purpose of this chapter is to summarize and discuss the data which was collected from a sample of men who are involved in the men's movement. The summary focuses on two areas: (a) a demographic profile of the men involved in men's issues, and (b) the motivating factors which prompt them to become involved. In the course of the summary and discussion, the research data is presented along with conflicting and concurring observations which were noted in the literature review.

What are the Characteristics of Men Who Become Involved in Men's Issues?

Summary of the Average Profile

Based on the percentages calculated, the average profile of the men in this study is as follows. They are middle-aged (75%), have a university degree or college education (75%), are employed full-time (74%), and work in a professional capacity (68%) in what would be considered a traditional male occupation (65%). Most of the

men are in the middle or upper-middle range regarding economic status (63%), and are established long-time residents in the state of Washington (90%).

On a more personal level, most are heterosexual men (94%). Approximately one third (35%) of the sample are married men, one third (34%) have never been married and one third (27%) are separated or divorced. Almost one half (46%) of the men have only been married once. The level of satisfaction in the relationships with their partners is in the satisfying and positive range for approximately half (53%) of the sample. One half of the men have children. Alcohol and drug use is not a problem for most of them (64%).

A high percentage (89%) of these men are not veterans from the Men & Masculinity conferences, which have been held annually since the early 1970s, or long term participants from any other stream of the men's movement. Although the data is unreliable due to poor question construction, it can be speculated that approximately half of the men limit their counselling or therapeutic group interactions to the monthly meetings which were part of the research study, and approximately one third of the men seek additional group or individual therapy on a weekly basis.

Table 27

Summary of the Average Profile

Name of specific category	Percentage in that category
Middle-aged	75%
University or college education	75%
Employed full time	74%
Employed in a professional capacity	68%
Employed in a traditional male occupation	65%

Middle or upper-middle economic status	63%
Long-term residents in Washington state	90%
Heterosexual	94%
Separated/divorced/single	57%
Married	35%
Never been married	34%
Married once	46%
Relationship with partner in satisfying & positive range	53%
Have children	50%
No problem with alcohol/drugs	64%
Not men's movement veterans	89%

Summary of the Outliers

The 'Summary of the Average Profile' is based on the most frequently represented characteristcs and therefore eliminates disclosing a portion of the sample. This summary covers the less frequently represented characteristics.

Represented to a lesser degree in the sample are participants between the ages of 18 and 35 years (25%), who have completed High School, Trade School or Vocational training (25%), and hold part-time jobs (16%) in trades, clerical or sales work (27%). Twenty-three percent of the respondents are employed in one of the helping professions and 12% in nontraditional/creative jobs for men. As well, more than one third (36%) of the respondents earn less than $20,000 annually.

Regarding their personal lives, about one quarter of the men are separated or divorced (27%), have been married twice or more than twice (cumulative percentage of 20%), and a small percentage experience a low level of satisfaction in their relationships

with their partners (9%). Six percent indicated that they are homosexual or bisexual. Eighteen percent indicated that they have difficulty with alcohol or drugs.

Discussion of the Average Profile

The age most commonly represented in the research sample is in accordance with Bly's (Moyers & Bly, 1990) observations that "the models we were given as men in high school . . . only last till you are maybe 32 or 33. And then you notice that something's gone wrong . . . And so around 35, you have to find another image for what a man is" (p. 3). An examination of what has "gone wrong" is dealt with in the section on motivating factors.

Astrachan (1986) attended regional profemininst conferences and national Men & Masculinity conferences over a span of at least a decade. He interviewed participants from the profeminist, no-guilt, and divorce-reform streams, and presented his observations as an ethnographic study. He commented that nobody had compiled accurate data on the participants, particularly in reference to their occupations and income levels because it would be "grounds for tar and feathers" (p. 296). Work was often viewed as "nothing more than a curse that descends on men as part of their sex-role training" (p. 300) and labelling income levels as creating a divisive hierarchy. Resistance in this area was not experienced by this researcher. Most of the respondents included their names and addresses for information regarding the results of the research project and many also wrote encouraging notes expressing their appreciation that the study is being done. They did, however, identify their concern regarding oppressive hierarchal systems and the destructive use of power. They were also willing to very specifically identify their achievements (Appendix F). Quotations from the respondents' qualitative writing state that "[one of the most important issues in the men's movement is to learn to balance] career and money vs self and self esteem,"

(Appendix H, I.D. 1001) and "how not to work ourselves to death (I.D. 1101), [and how to] recognize my male competitor, . . . as my brother" (I.D. 2022). The difference in response patterns between Astrachan's sample and the sample used for this study is possibly that participants in the Men and Masculinity conferences tended to combine the "personal and the political" (p. 293) with an emphasis on approaching issues through external social and political action. Men involved in the mythopoetic stream approach concerns mainly through internal psychological searching to discover the personal damage they have experienced in roles of power and powerlessness. I speculate that there is less concern with external factors such as income level, and more emphasis on dealing with changes and self expression at a psychological level.

In this researcher's opinion, Bly's (1990) encouragement for men to claim the energy required for productivity and leadership also accounts for the willingness of the respondents to answer the demographic questions on socio-economic staus. One of the challenges Bly (Thompson, 1987) put forward to the men's movement is for the "soft male" (p. 167) to reclaim "Zeus energy" (p. 178). In his poetic way, Bly described soft men as "lovely, valuable people . . . [with] something favorable toward life in their whole general mood and style of living" but he claimd that "these men are unhappy" (p.167). He saw soft men as lacking energy and challenged them to claim "Zeus energy [which] encompasses intelligence; robust health; compassionate authority; intelligent, physical, healthy authority; good will; [and] leadership" (p. 178). He encouraged men to realize that this power is positive only if it is used for the "sake of the community, not for personal aggrandizement" (p. 178). Some of the respondents wrote, "[I want] to learn to accept my maleness in a balanced way" (Appendix H, I.D. 1069), and "to learn how to be strong, empowered without causing harm" (I.D. 1019). "Men [need] to be compassionate leaders" (I.D.1031) and understand "the proper and healthy use of power" (I.D.1093).

Astrachan (1986) also wrote about his anger at the men's movement for having an "obsession with the evils of the work ethic," and for believing that "achievement is worth nothing," and for the "avoidance of power structures and power processes" (p.301). Astrachan recognized that people who feel powerless and cannot "identify with the powerful . . . [also cannot] recognize their own moments as oppressors and their complicity in their own oppression" (p. 301). This is an extemely important issue in the men's movement because the mythopoetics are caught in the crossfire of two critics. The femininsts, in particular, are concerned that mythopoetic men, through misunderstood symbolism, are reclaiming power for destructive purposes and "glorifying [a] . . . blood-thirsting tradition" (Erkel, 1990, p. 32). Profeminists and other critcs generally condemn mythopoetic men for identifying their feelings of powerlessness and oppression (Erkel). The mythopoetic stream of the men's movement appears to be caught in a lose-lose position in which claiming productive power brings forward accusations of negative patriarchism and chauvanism, and grieving the loss of power in oppressive situations brings forth accusations of victimization and narcissism.

Astrachan (1986) identified a very different population of men at the Men & Masculinity conferences than was disclosed in the research sample. He estimated that two thirds to three quarters of the participants were employed part-time in the helping professions; there were few managers, doctors, lawyers, and only a "sprinkling" (p. 296) of blue-collar workers. The reseach sample, however, indicated a stronger representation of trades (18%), three quarters (74%) of the men are employed full time, and only 23% classified themselves as being in a helping profession. The research sample also differs in approximate gross annual income from Astrachan's conference populations; research participants report having a higher income bracket. Astrachan guessed that the "median income of conference participants was no higher than the national average and quite possibly lower" (p. 296). Another difference is the

proportion of heterosexual to homosexual men. Astrachan estimated that a "high proportion of homosexuals--at least 30 percent, compared to 10 percent for the general population" (p. 297) was in attendance at the conferences, whereas the data in the research sample indicates 3 percent. The mythopoetic stream does not make a "big distinction between homosexual and heterosexual men" (Bly, 1990, preface). Bly stated that "it wasn't until the eighteenth century that people ever used the term homosexual; before that time gay men were understood simply as part of the large community of men" (preface).

Similarities between the research sample and the men Astrachan (1986) discussed were slightly more evident in his comments about members of local consciousness-raising groups. He offered very little information about these groups except that they tended to attract "successful" (p. 296) men. However, the groups researched in this study were also local groups and may, therefore, also be prone to a membership of high achieving men. This study does not cover larger gatherings of men from the mythopoetic stream to clarify differing characteristics from various group sizes.

Queenan (1992), a columnist for a popular magazine, reported on the First International Men's Conference and noted that the average age of the men was 45 years. He also estimated that the average annual salary of the participants was above average ($75,000). His comments were not presented as an ethnographic study but rather as a highly subjective report on his experience. He estimated that 75% of the participants were involved in a 12 step recovery program. His observations contrast sharply with the data from this research sample. Approximately two thirds (64%) of the research respondents indicated that resisting the over use of alcohol and drugs is not an issue in their lives, and 18% indicated that it is (Table 11).

Another difference between the research findings and Queenan's (1992) observations is whether participants in the men's movement are addicted to group

therapy. As mentioned in the 'Summary of the Average Profile,' the responses from this sample of men indicate that for approximately one half of the participants, their only involvement is with monthly meetings.

What Motivates Men to Become Involved in Men's Issues?

Summary and Discussion of the Motivating Factors

In this section, as in Chapter Four, the personal issues identified in the men's lives are presented concurrently with their reasons for being involved in the movement. Any notable discrepencies in the two areas on any single issue/reason is acknowledged in the discussion.

Attitude toward the Women's Movement. Women gathered in the 1960s and 1970s to vent their anger about being devalued by men and society. According to the findings of this study, this sample of men (95%) was not gathering to vent their anger at women and the women's movement. This was the strongest response recorded (Table 18). This is not a motivating factor and is therefore classified as an issue or attitude. This finding is in direct contradiction to concerns voiced by critics of the men's movement, such as Queenan (1992), Johnston (1992), and noted feminist author Barbara Ehrenreich (Erkel, 1990). Johnston (1992) lamented that the movement and Bly's writing "constitute a challenge to the women's movement" (p. 29) and she accused him of a "traditional, prefeminist understanding of gender." A quote from Moyer and Bly's (1990) PBS documentary negated Johnson's criticism of Bly when he stated that "women's values have been rejected in this culture for 2,000 years or more, and women feel a strong pain in this devaluation. Men don't feel devalued quite that much." (p. 5). Johnston contrasted her perception of Bly's views and those of his

followers with scholar Robert Brannon by noting that Brannon acknowledged "the oppression of women as a class" (p. 31). As if in answer to Johnston, one respondent in the research sample identified the most important issue as "[learning] how to surrender more economic and political power to women and accept more power/responsibility for our own emotional lives" (Appendix H, I.D. 1056). Keen (1991) addressed the issue of the oppression of women as a class by distinguishing between two types of feminism. He represented many men's concerns about the feminist view of the men's movement:

> But for the purpose of locating one of the most important perceived threats to manhood, we need to make a rough and ready distinction between the best and worst of feminism, between feminism as a prophetic protest and feminism as an ideology.
>
> Prophetic feminism is a model for the changes men are beginning to experience.
>
> Ideological feminism is a continuation of a pattern of genderal enmity and scapegoating that men have traditionally practiced against women.
>
> The distinction between prophetic and ideological feminism is largely a matter of mood, tone of voice, focus, emphasis, feeling tone. (p. 195)

Erkel (1990) interviewed critics of the men's movement and members of the movement. He quoted an active member of the movement, Lovestar, as stating that "men might come in with unresolved resentment and fear toward women . . . We make it very clear to them that we have no room as an organization [the Minneapolis Men's Council] for women hating. . . . no room for blaming women for our problems" (p. 31). This study disclosed a very similar attitude toward women and the women's movement.

Friendship with other men. Immediately following in importance for 89% of the men, is the most significant motivating factor; this is to establish meaningful friendships with other men (Tables 21 and 26). This appears to have been an ongoing issue in their lives. Seventy-three percent of the men indicated that having a mentor

throughout their life journey is an important issue (Table 22), and 93% indicated that having more support from their fathers while growing up is also an important issue (Table 19). Tangential to the establishment of deep friendships, and high on the list of important reasons for being involved in the men's movement, was the desire to establish a noncompetitive atmosphere within the group in order that friendships can be developed. Relating in a noncompetitive atmosphere was 'a very important reason' for 65% of the respondents' involvement, and in this author's opinion, reflects a desire for emotional growth and change (Table 15).

Astrachan (1986) was critical of the men who gathered in local consciousness-raising groups. He described these men as limited because they were more likely to be "interested in personal growth and emotional support than in changing the system that has given them material rewards" (p. 296). Quotations from the respondents' writings in this study suggests a growing understanding within local groups for a broader scope of action and a need for change at all levels. Some of them asked the following: "How do we become "One" with the planet/universe while maintaining our individual spirit?" (Appendix H, I.D. 1016), "[What is our] relationship to violence, greed and power" (I.D. 1025), and "[How do we] honor men, honor women? Let us treat each other with compassion and respect for who we are, and let us stop trying to force people into an imposed framework" (I.D. 1029).

The consistently strong response in the area of men gathering for deeper friendships with other men was a surprise for this author. In retrospect, however, the theme is implicit in the literature but not often addressed as directly as it was in the analysis of the data or in the respondents' qualitative writing. Miller (1983) was one of the few who addressed the subject in his book, Men and Friendship. His writing was in the form of a journal which tracked his personal difficulties while attempting to form friendships with other men. Respondents in this study indicated that belonging to the

men's movement relieved them of some of the feelings of emotional isolation from other men and helped to decrease their fear and distrust of other men.

Connecting with inner self. The subtitles 'emotional inexpressiveness' and 'detachment from inner self' are loosely construed to have the same meaning for the purposes of brevity in this summary. Also, it should be noted that the subtitle 'connecting with inner self' approximates the inverse of the aforementioned subtitles. Three tables need to be examined in order to validate the second most important motivating factor for exploring men's issues: (a) in Table 16, eighty-two percent of the respondents considered connecting with their inner self 'a very important reason' for exploring men's issues, (b) in Table 25, emotional inexpressiveness was clearly identified as the most important issue the participants are addressing; and (c) in Table 26, the feeling of detachment from inner self was a very close second to the primary reason for being involved in men's issues. Along with 'Friendship with Other Men,' this category is the backbone of the movement, however, it is not a surprise to see it indicated as such. It is a commonly held view that men need to develop the capacity to express the whole spectrum of emotions in order to overcome damaging sex-role perscriptions (Pasick, Gordon, & Meth, 1990; Keen, 1991; Pittman, 1990) The controversy lies in the confusion that when men express an emotion with some strength (and it doesn't matter whether the emotion is typically classified as feminine or masculine) they are accused of trying to reclaim lost power or of being dysfunctional males (Johnston, 1992; Queenan, 1992). It seems to this author that as men make progress expressing emotions through mediums that are not typical to women or western society, they are vulnerable to scathing criticism. On occasion, emotionally loaded words are written by critics without a complete understanding of the symbolism involved or the process required for emotional healing.

Spiritual search. In the quantitative section of the questionnaire, 66% of the men indicated that exploring men's issues was connected in some way to their spiritual

search (Table 13). This author acknowledges the ambiguity of the phrase 'spiritual search.' There are as many definitions of the word 'spiritual' as there are group members. Considering the connotative definition of the word spirituality, and the low frequency of direct references to spirituality in the qualitative data, the whole issue of spirtuality as a motivating factor is open to speculation. However, in discussion with one of the leaders of Group B, (A Gathering for Men), he mentioned that an underlying basis for the formation of that particular group was to operate from a Christian spiritual perspective. It is interesting that the subject of spirituality is identified as a relevant issue in this study because it is not an issue acknowledged in the literature for the other streams of the men's movement.

The data in Table 13 indicated that 60% of the men were not affiliated with an organized religious group, however, 66% of the men considered spirituality 'a very important reason' to be involved with men's issues. This author speculates that group involvement which offers a safe environment for personal development and emotional expression may also offer a level of supportiveness and companionship that reflects a basic moral principle. This is the principle of genuine concern and respect for other human beings. If men are treated with genuine concern and respect in their group, it is understandable that this experience might be interpreted as a spiritual experience and may explain the data in Table 13 to some degree.

Reclaiming masculinity as positive. There are two components to this motivating factor. It can be assumed that a definition of 'positive masculinity' encompasses a complete range of emotions and is not be limited to a "John Wayne" (Kimmel, 1987b, p. 144) or "soft male" (Thompson, 1987, p. 167) role. Therefore, this sample of men was examined on two scales to determine if reclaiming masculinity was a balanced process. A balanced process reclaims the nurturing aspects of a man as well as male virility and intensity (Gordon & Meth, 1990; Keen, 1991; Pleck, 1981; Rubin, 1983; Segel-Evans, 1987; Thompson, 1987). Table 23 demonstrated that for

slightly more than one half of the respondents, 'a very important reason' for them to participate in their group was to affirm personality traits such as fierceness and intensity, and to affirm masculinity in general. The mean response to this series of questions was 1.3. The other side of the issue is whether the respondents particpated to develop the sensitive and caring aspects of their personality as well. The mean response to this series of questions was 1.4. As motivating factors for being involved in the men's movement, these two means are statistically very close and indicate a balanced approach to 'reclaiming masculinity as positive.'

The fact that the data indicated a balanced approach to redefining masculinity is extemely important to other factions of the men's movement, particularly the profeminists. The controversy revolves around whether the mythopoetics view stereotypical masculine traits as innate and primarily biologically determined, and therefore unalterable, or as socially learned. The profeminists and feminists have spent two decades attempting to educate men and women about damaging socially prescribed roles. Concern is expressed in the literature that men and women may feel compelled to adopt fixed gender roles through simplistic interpretation of the symbolism in mythology (Erkel, 1990). One of Bly's strongest critics, Johnston (1992), based her comments on insufficent knowledge of the subject being discussed. One example was her concept of Jungian psychology. She believed that Jung, and Bly as a follower of Jung, viewed men and women as "defined by a given nature, fixed and unalterable, cast as opposites" (p. 33). In defense of his position, Bly (1990) made reference to fierceness and how "both the man and the woman need to have it" (p. 4). He also spoke about the young man in Iron John (Bly, 1990), and all other characters within the stories and myths, as a metaphor of a process for every man and every woman to undertake (1992, PBS documentary Bly and Woodman on Men and Women). One of the reasons the documentary Bly and Woodman on Men and Women was filmed, was to establish a clearer understanding that when mythopoetic men focus on issues related

to men, this does not suggest bias against women. The analysis of the data indicated that over half of the participants considered the development of a full range of emotional expression important and do not limit themselves to the expression of stereotypical masculine traits.

The use of myths, fairy stories, and rituals. This subject cannot be classified as a motivating factor because it is not a personal issue. However, concretizing emotions through visual images and stories is a powerful method of sharing and it is the tool which shapes the form of mythopoetic meetings (Moyers & Bly, 1990; Smalley & Trent, 1988). Almost one half of the respondents indicated that the use of metaphoric tools was 'a very important reason' that they are involved in the exploration of men's issues. Bly (Moyers & Bly, 1990) voiced a similar response and quoted scholar, Robert Moore as saying that "men do not learn except in ritual space" (p. 23). He also commented that men's groups which do not use mythology as a guide to inner searching, tended to focus on complaining about their wives for three months and then disband the group.

Dominance in relationships and Intimacy with women. These two issues were combined in the analysis of the quantitative data and the mean response indicated that improving relationships with women was 'somewhat' of a motivating factor for exploring men's issues (mean = 1.0). The strength of this response places this subject in the neutral zone of importance; it is not very important but it is not unimportant. However, in the qualitative section, the men wrote about 'dominance in relationships' with a much broader definition than was provided in the prefabricated statements in the quantitative section of the questionnaire. They discussed their relationships to women, family, society, national and international governments, and to the planet Earth. This broader definition contributed to the issue being second on the the list in Table 25.

Addressing the issue of intimate relationships more specifically, Queenan (1992) described the conference particpants which he observed at the First International

Men's Conference in Texas. He viewed the participants as "screwed up" with "serial failed marriages and unwholesome relationships with women" (p. 215). He also described the men's movement as

> a vast panoply of . . . spousal abuse, anti-Americanism, old-fashioned misogyny, estrangement from one's children, hatred of one's parents and many other problems common to spoiled, middle-class white people who wish to consolidate their assorted emotional problems into a single addiction: addiction to group therapy. (p. 214)

As described in the 'Summary of the Average Profile' the research sample contrasted sharply with Queenan's experience. There were few serial marriages reported in this study; 16% of the respondents had been married twice and 4% more than twice. There was also no indication of a gathering of men in troubled relationships with women because approximately one half (53%) of the men rated their relationships with their partners in the satisfying and positive range. None of the men reported a relationship in the negative and struggling range and 9% indicated that there is some difficulty (Table 10). When research participants were asked if one of the reasons they are participating in the men's movement is to express their anger at the women's movement, 95% of the respondents indicated that this is 'not a reason' (Table 18). Quotations from the qualitative responses suggest a desire to relate intimately with women. In response to the question which asked the men to write about their primary reason for being involved, one respondent wrote "to gain more awareness and insight into relating deeply with women and why I feel distant and isolated from women" (Appendix H, I.D. 1046). Others stated that they wished "to provide a supportive environment for women to grow" (I.D. 1052), "to be able to relate to women in a way that does not put them down" (I.D. 1079), and "to help me reclaim myself, to know myself, to get nurturing from myself and others so I can quit draining the women I get involved with" (I.D. 1094).

Also in contrast with Queenan's (1992) observations that men in the men's movement are "estranged" (p. 214) from their children, 42% of the men reported that they do not have difficulty developing close relationships with their children, 45% indicated that the statement was 'somewhat true,' and 13% felt that it was 'very true.' Sixty percent of the men with children indicated that developing their capacity to have close relationships with their children was a 'very important reason' for their exploration of men's issues. Cumulatively, 94% indicated that it was a 'somewhat' or 'a very important reason' to attend gatherings of men.

Father-son relationships and Mother-son relationships. These subject headings refer to the respondents' adult relationship with their parents. This was one of the strongest, most consistently discussed themes in the literature, however, in this study, responses indicated that it was only 'somewhat' of a motivating factor for exploring men's issues. The author speculates that possible reasons for this difference may be as follows: (a) many of these men may not have encountered difficulties relating to their parents and are, therefore, satisfied with the level of intimacy in the relationship; (b) it may be that any problems that existed have been resolved due to sharing and working with the other men in the group; (c) or it may be that many of the men have not dealt with the generational and systemic implications of those relationships. There is no similarity in this study to Queenan's (1992) journalistic observation that men in the men's movement generally hate their parents.

Concluding Comments

This study was a preliminary exploration of the men's movement. The sample from the movement, which was the focus of this research project, can be described as a group of men who are generally responsible contributors to society and who are also interested in developing meaningful relationships with women, children and other men.

They do not represent a subset of the general population of men but may be unusual in their willingness to explore the subject matter presented in this document. They may also be unusual in their willingness to carry out their exploration through means not traditionally used in western society, that is, through the use of myths, stories, and ritual.

Men are often labelled for being too rational, too cognitive, and unwilling to express themselves emotionally. As the men within the mythopoetic stream resist owning these labels, they are met with harsh criticism and mocking reviews. In view of the mixed message of 'change but don't change that way,' the question can be posed: Does anyone really want them to change? Rubin (1983) asks if women really want to see a man's vulnerabilities and dependency or "is that too hard on her definition of herself?" (p. 141) and Keen (1991) questions if consumeristic societies can survive without men giving up "the fullness of . . . manhood" (p. 65) in order to achieve success in professional and corporate life.

In this author's opinion, the term 'mythopoetic' is an unfortunate choice of a label for that particular stream of the men's movement. It is a word which evokes a myriad of responses ranging from confusion to invalidation. Public reaction to the label tends to dismiss the valuable work of the participants and place this stream of the movement into the transient, 'pop-psychology' category. The term, 'mythopoetic,' refers to mythology and poetry and identifies two of the vehicles by which the work is being done, however, it inadequately represents the scope of the issues being dealt with. The maturational life transitions of adult men, and the negative effects of rigid sex-role stereotyping are just two of the many categories missed by the term 'mythopoetic.' It is not used by all authors possibly because it contributes to misunderstandings by the public reminiscent of the confusion during the early years of the women's movement.

Suggestions for Further Research

This is a preliminary study of the men's movement using a small sample from one specific stream, the mythopoetic stream. A study using a cross-section sample randomly chosen from the general population of men involved in the men's movement is needed to produce more reliable results. Parallel research examining the population of men not involved in the men's movement is another direction for future research.

The demographic profile suggests that around middle age, some men who appear successful on the socio-economic scale are ready to seek changes in the areas of personal and relational growth. Longitudinal research into the developmental stages of men is needed to ascertain whether this phenomenon is limited to 'successful' men in western culture, or whether it has any relevance for men of other socio-economic standings, races and cultures.

Every motivating factor examined in this study presents possible areas for further research. However, the key areas of unresolved debate are as follows:

1. Are masculine traits innate in men or adopted through social learning?
2. To what degree are masculine and feminine traits biologically determined?
3. Does participation in the men's movement impact the statistics on family violence in any way?
4. Is there any validity to the claim that men communicate emotions and learn more effectively through the use of metaphor and ritual?
5. How important is the role of other men and mentors in a man's life?
6. How is a man's adult life affected by the quality of his childhood fathering experience?
7. What are the effects of paternal absence on male children?

8. Does involvement in the men's movement enhance or deter marital satisfaction?

Further research into any of the above-mentioned areas contributes to the understanding of the root causes of psychological stress men experience. It is important to continuously balance the contribution of social learning with historical roles, biological determinants, and psychological influences when examining these issues.

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APPENDIX A

Berkeley Men's Center

Manifesto

Berkeley Men's Center Manifesto
(late 1960's and early 1970's)

We, as men, want to take back our full humanity. We no longer want to strain and compete to live up to an impossible oppressive masculine image---strong, silent, cool, handsome, unemotional, successful, master of women, leader of men, wealthy, brilliant, athletic, and "heavy." We no longer want to feel the need to perform sexually, socially, or in any way to live up to an imposed male role, from a traditional American society or a "counterculture."

We want to love ourselves. We want to feel good about and experience our sensuality, emotions, intellect, and daily lives in an integrated way. We want to express our feelings completely and not bottle them up or repress them in order to be "controlled" or "respected." We believe it requires strength to let go and be "weak." We want to enjoy masturbating without feeling guilty or that masturbation is a poor substitute for interpersonal sex. We want to make love with those who share our love, male or female, and feel it should not be a revolutionary demand to be either gay, heterosexual, or bisexual. We want to relate to our own personal changes, motivated not by a guilt reaction to women, but by our growth as men.

We want to relate to both women and men in more human ways--with warmth, sensitivity, emotion, and honesty. We want to share our feelings with one another to break down the walls and grow closer. We want to be equal with women and end destructive competitive relationships between men. We don't want to engage in ego battles with anyone.

We are oppressed by conditioning which makes us only half-human. This conditioning serves to create a mutual dependence of male (abstract, aggressive, strong, unemotional) and female (nurturing, passive, weak, emotional) roles. We are oppressed by this dependence on women for support, nurturing, love, and warm feelings. We want to love, nurture and support ourselves and other men, as well as women. We want to affirm our strengths as men and at the same time encourage the creation of new space for men in areas such as childcare, cooking, sewing, and other "feminine" aspects of life.

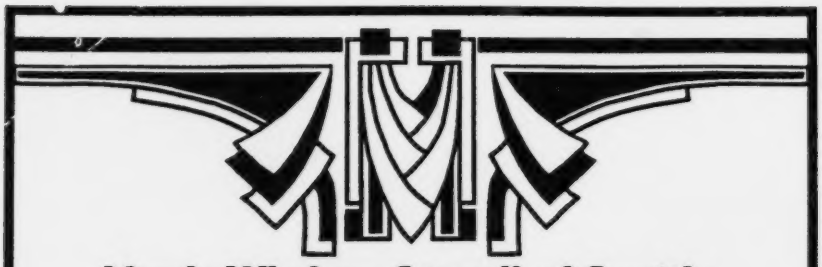
We believe that this half-humanization will only change when our competitive, male-dominated, individualistic society becomes cooperative, based on sharing of resources and skills. We are oppressed by working in alienating jobs, as "breadwinners." We want to use our creative energy to serve our common needs and not to make profits for our employers.

We believe that Human Liberation does not stem from individual or social needs alone, but that these needs are part of the same process. We feel that liberation movements are equally important; there is no hierarchy of oppression. Every group must speak its own language, assume its own form, take its own action; and when each of these groups learns to express itself in harmony with the rest, this will create the basis for an all embracing social change.

As we put our ideas into practice, we will work to form a more concrete analysis of our oppression as men, and clarify what needs to be done in a socially and personally political way to free ourselves. We want men to share their lives and experiences with each other in order to understand who we are, how we got this way, and what we must do to be free (Franklin, 1988, p. 2).

APPENDIX B

Men's Wisdom Council - Agenda



Men's Wisdom Council of Seattle

May 1992 to April 1993

A Gathering of over 200 men who meet monthly to drum, speak from the truth of our lives, and meet other men of all ages.

May 2	Mothers and Heroines
June 6	Stories of our Fathers
July 4	Adventures and Risk-Taking
Aug. 1	Hair
Sept. 5	Closeness with Men
Oct. 3	Growing Old
Nov. 7	Food
Dec. 5	Visions and Rituals
Jan. 2	Technology
Feb. 6	Leading and Following
March 6	Sexuality
April 3	Men's Gatherings *(We begin our 8th Year!)*

FACILITATORS:
Robert A. Carlson (454-1189)
Roj Easterbrooks (624-1949)
George A. Parks (685-7504)

Donations ($2.00-5.00) help support Seattle M.E.N.

WHERE? We meet downstairs at Unity of Seattle, 200-8th Avenue North

WHEN? First Saturday of the Month, 9:00 a.m. - 12:30 p.m.

WHY? "It is time for men to gather and honor the wisdom of their brothers."

APPENDIX C

A Gathering for Men - Agenda

A Gathering for Men

1992 - 1993 Topics

May 2, 1992 – ***A Man and His Courage***

June 6, 1992 – ***A Man and His Dad***

July 11 1992 – ***A Man and His Sexuality***
(second Saturday)

Aug. 1, 1992 – ***A Man and His Spirit***

Sept. 5, 1992 – ***A Man and His Fears***

Oct. 3, 1992 – ***A Man and His Wisdom***

Nov. 7, 1992 – ***A Man and His Dark Side***

Dec. 5, 1992 – ***A Man and His Inner Child***

Jan. 2, 1993 – ***A Man and His Shame***

Feb. 6, 1993 – ***A Man and His Tenderness***

March 6, 1993 – ***A Man and His Anger***

April 3, 1993 – ***A Man and His Joy***

May 1, 1993 – ***A Man and His Mother***

Gathering at
Trinity Lutheran Church – 6211 196th St. S.W., Lynnwood, WA.
The first Saturday of each month 8:15 to 11:30 a.m.

Sponsored by:

COUNSELING ASSOCIATES
6211 196th Street S.W., #104, Lynnwood, Washington 98036
(206) 778-8622

A Gathering for Men

Come and gather with us. We gather on the first Saturday of the month to experience discovery and expression of masculine spirit. As an emerging tribe of spiritual pilgrims we are called together by a common need. In our gathering we honor each other; and we honor the God who creates and sustains us on our pilgrimage.

Sacred Space

In a large circle together we create a sacred space in the Native American tradition with the sounding of our drums and the chanting of our voices. Within this sacred space we offer and receive the wisdom of personal experience in relation to the *STORY* and *TOPIC* for the day.

Self-Centering

Self-centering, as opposed to competitive self-centeredness, is provided for and encouraged in our gathering. The Storytelling centers us in the deeper truths about what we are and what we experience as men. The drumming and chanting center us in the physical expression of our common masculine spirituality. And the intimate sharing of our own stories centers us in our feelings, beliefs, values and relationships.

Structure

The *Gathering for Men* has no formal membership and no ongoing attendance expectations for those who choose to gather. Charles [illegible], M.S.W. are our leaders; and are supported by an emerging Leadership Council in facilitating our monthly gatherings. Counseling Associates of Lynnwood, Washington, is our sponsoring agency.

APPENDIX D

Questionnaire Including

Researcher's Code

SURVEY NUMBER:_____

This survey is attempting to answer two questions:

1. What are the characteristics of men
   who become involved in men's issues?

2. What motivates men to become involved
   in men's issues?

Please be aware that by filling out the questionnaire you are consenting to have your responses used in a research project. The questionnaire will be used to complete a post graduate program at the University of Alberta, in Edmonton, Alberta, Canada. It is being supervised by Dr. John Paterson, Associate Dean Faculty of Education.

Since this survey is done anonymously, please do *not* put your name on the questionnaire.

Thank you for your participation!

Lorraine Bray

This questionnaire includes 4 sections.

1. Section I asks basic DEMOGRAPHIC questions, in other words, the basic facts.

2. Section II poses questions about your CURRENT and PAST involvement in the men's movement.

3. Section III inquires about PERSONAL AND RELATIONAL issues in your life.

4. Section IV surveys possible REASONS for your involvement in the exploration of men's issues.

Section I: DEMOGRAPHICS

For each of the following demographic questions circle the letter beside the response which most closely describes your situation.

		Coding (not included in the questionnaire)
1.	My age falls in the category of ...	99 = missing
	a) 18 - 25 years	(a) = 1
	b) 26 - 35 years	(b) = 2
	c) 36 - 45 years	(c) = 3
	d) 46 - 60 years	(d) = 4
	e) 60 years or more	(e) = 5 (f) = 6
2.	My occupation can be classified as (or could have been if retired or unemployed) ...	
	a) Professional	(Code as in question #1)
	b) Clerical/Sales	
	c) Trades	
	d) Student	
3.	My job title is/was _____	Code as: (Traditional Career = 01) (Helping Profession = 02) (Artistic Career = 03)
4.	My involvement in this position is/was ...	
	a) employed full time	(Code as in question #1)
	b) employed part time	
	c) unemployed at this time	
	d) retired	

5. My annual gross earnings generally fall in the category of...

a) $10,000 or less (Code as in question #1)

b) $10,000 - $20,000

c) $20,000 - $40,000

d) $40,000 - $60,000

e) $60,000 - $80,000

f) $80,000 or more

6. The highest level of education that I have completed is ...

a) Elementary/Junior High School

b) High School (Code as in question #1)

c) Technical/Vocational/Trade School

d) College/University

e) Post Graduate University

f) Other (Please Name) _____ (f) = 6

7. I was born in ...

a) United States (Code as in question #1)

b) Canada

c) Other (Please Name) _____(c) = 3

8. I lived in my birth country ...

a) 5 years or less (Code as in question #1)

b) 6 - 10 years

c) 11 - 20 years

d) more than 20 years but not all my life

e) all my life

9. I presently live in ... Code as:

a) United States (Washington = 01)

Please name the state_____ (Alaska = 02)

b) Canada (Oregon = 03)

Please name theprovince_____(b) = 2

c) Other

Please name the country _____(c) = 3

10. I have lived in the country named in the previous question...

a) since birth (Code as in question #1)

b) 5 years or less

c) 6 - 10 years

d) 11 - 20 years

e) more than 20 years

11. I consider myself to be ...

a) heterosexual (Code as in question #1)

b) homosexual

c) bisexual

12. My marital status is ...

a) married (Code as in question #1)

b) separated

c) divorced

d) single

e) living with someone

13. The number of times I have been married is ...

a) never (Code as in question #1)

b) once

c) twice

d) more than twice

14. I consider the relationship with my significant other to be...

a) satisfying and positive. (Code as in question #1)

b) more satisfying and positive than negative and struggling.

c) more negative and struggling than satisfying and positive.

d) negative and struggling.

e) not in a relationship at this time

15. Do you have children?

a) yes (Code as in question #1)

b) no

(Code as in question #1)

16. My present status with regard to being a parent is ...

b) I am a parent who desires to be involved with my children, but is unable at this time because of certain circumstances.

c) I am a parent who chooses not to be involved with my children.

d) I am not a parent.

e) I do not wish to be a parent.

f) I hope to/expect to/wish that I could be a parent at some point in my life.

Section II (a): CURRENT INVOLVEMENT

For each of the following statements please circle the letter beside the response which best describes your present involvement in the men's movement. (Code as in question #1)

(Code as: leader=1; therapist=2; participant=3)
(circle the role or roles taken)

1. At the local level, my most significant role is as a [leader,therapist or participant] with..

a) a ritual group at which we may use myths, our personal story, and/or ritual drumming.

b) a consciousness-raising group at which we discuss relevant issues in our lives.

c) group therapy at which we use traditional counselling methods toget in touch with our emotions.

d) traditional individual counselling

e) I only attend gatherings on an infrequent basis

f) other (please specify) _____

g) no current involvement

2. I meet with the group/individual identified in the previous question ...

a) every day (Code as in question #1)

b) once a week

c) twice a month

d) once a month

e) not applicable to me

3. At a national level, my most significant involvement is with ...

(Code as in question #1)

a) The National Organization for Men Against Sexism (formerly NOCM) or Men & Masculinity Conferences

b) Men's Rights, Inc.

c) Coalition for Free Men

d) National Congress for Men

e) Other (please specify) _____

f) No current involvement

4. I have been involved with the organization named in the previous question for...

(Code as in question #1)

a) 10 years or more

b) 5 - 10 years

c) 1 - 5 years

d) less than one year

e) have attended a few meetings to investigate

f) not applicable to me

Section II (b): PAST INVOLVEMENT

(Code as: leader=1; therapist=2; participant=3)
(circle the role or roles taken)

1. At a local level, my most significant role was as a [leader,therapist or participant] in ...

   a) a ritual group at which we used myth, our personal story, and/or ritual drumming.
   b) consciousness-raising groups at which we discussed relevant issues in our lives.
   c) group therapy at which we used traditional counselling methods to get in touch with our emotions.
   d) traditional individual counselling
   e) other (please specify) _____
   f) no past involvement

2. I met with the group/individual identified in the previous question for ... (Code as in question #1)

   a) 5 years or more
   b) 2 - 5 years
   c) 1 - 2 years
   d) less than 1 year
   e) attended a few sessions to investigate
   f) no past involvement

3. I am no longer involved because ... (Code as in question #1)

   a) with the help of the individuals involved, I resolved the issues which concerned me at the time.
   b) the issues which concerned me were not being addressed.
   c) The experience was very unsatisfactory.
   d) other (please specify _____
   e) not applicable to me.

Section III: PERSONAL AND RELATIONAL ISSUES

Use the following scale to indicate how true each statement is for you:

0 = not true for me 1 = somewhat true for me

2 = very true for me

(Coding #)

___ Resisting over-use of alcohol and/or drugs has been a problem for me. 1

___ I am a member of an organized religious group or congregation. 2

___ I consider myself to be a spiritual person. 3

___ My work is an important aspect of my life. 4

___ Being overly dedicated to my job/career has been a concern for me. 5

___ I have experienced a level of competitiveness at work that makes it difficult to have close, satisfying friendships with my co-workers. 6

___ My identity has been too dependent on my achievements and success at work. 7

___ I am concerned that a life of role playing has eroded my sense of self. 8

___ I have difficulty finding the words to express feelings deep within myself. 9

___ I have difficulty knowing how to ask for affection. 10

0 = not true for me 1 = somewhat true for me

2 = very true for me

___ Some of my health problems seem to be due to unexpressed emotions.

11

___ I have difficulty relating to most women.

12

___ I tend to reject the sensitive and caring aspects of myself.

13

___ Needing to control and dominate women is a concern for me.

14

___ I feel controlled by the significant women in my life.

15

___ I feel controlled by the significant men in my life.

16

___ I use my sexuality as a way to satisfy my needs for power.

17

___ I feel supportive of the women's movement.

18

___ I prefer women in a traditional role at home.

19

___ I have a broken relationship with my father.

20

___ Only seeing my father's *faults* has been a problem for me.

21

___ I want to be emotionally closer to my father.

22

___ I feel emotionally engulfed by my father.

23

___ I have a broken relationship with my mother.

24

0 = not true for me 1 = somewhat true for me

2 = very true for me

___ Only seeing my mother's *faults* has been a problem for me.

25

___ I want to be emotionally closer to my mother.

26

___ I feel emotionally engulfed by my mother.

27

___ I have had difficulty developing close relationships with my children.
(Write "none" if you do not have children) 28

___ Rejecting the intense and fierce aspects of my masculinity has been/is one of my concerns.

29

___ I feel/felt that I rejected the intense and fierce parts of masculinity in order to avoid the label of being a "bad guy". 30

___ I needed more support and encouragement from my father when I was growing up.

31

___ I have needed an older man's (mentor's) involvement in my life.

32

___ An older man did take an active and positive interest in my life as a teacher, model, and guide

33

___ My significant relationships tend to be with women not men.

34

___ I wish to have emotionally connected friendships with men.

35

___ I am/was dissatisfied with male friendships that involved only <u>doing</u> things together without sharing feelings. 36

Section IV: REASONS FOR INVOLVEMENT

The following statements suggest possible reasons why you have become involved in the exploration of men's issues.

Use the following scale to indicate how important each reason has been for you.

0 = not a reason 1 = a somewhat important

2 = a very important reason

(Coding #)

___ My involvement in exploring men's issues is connected in some way to my spiritual search. 1

___ Taking part in gatherings of men provides a balance in my life to my drive for success and achievement at work. 2

___ My involvement in this exploration helps me feel less isolated from other men. 3

___ My involvement in this exploration helps me feel less isolated from women. 4

___ Exploring men's issues provides an avenue to meet like-minded men. 5

___ These gatherings of men provide a noncompetitve atmosphere. 6

___ I hope that this process will help me connect with my inner self. 7

0 = not a reason 1 = a somewhat important

2 = a very important reason

___ This process helps me find the words to express feelings deep within me.

8

___ I am hoping to learn how to ask that my needs for affection be met.

9

___ This process helps me deal with emotionally related health problems.

10

___ I am looking for a way to relate with women at a deeper level.

11

___ I want to develop the sensitive and caring aspects of myself.

12

___ I want to examine any tendency I might have to be a domineering male.

13

___ Exploring men's issues helps me understand why I allow the significant women in my life to control me. 14

___ I am looking for a more meaningful way of sharing my sexuality.

15

___ This is my way of expressing my anger at the women's movement.

16

___ This is a way to better understand my relationship with my father.

17

___ I am hoping to heal emotional wounds from my father.

18

___ I am looking for a way to have a closer relationship with my father.

19

___ I am hoping that the process will help me to become emotionally independent from my father.

20

0 = not a reason 1 = a somewhat important

2 = a very important reason

___ This is a way to better understand my relationship with my mother.

21

___ I am hoping to heal emotional wounds from my mother.

22

___ I am looking for a way to have a closer relationship with my mother.

23

___ I have been looking for ways to become emotionally independent from my mother.

24

___ Exploring men's issues helps me understand how to develop closer relationships with my children. (Write "none" if you do not have children) 25

___ This is a way to find acceptance of the more intense and fierce aspects of my masculinity.

26

___ I explore men's issues to help me deal with the societal label of men as "bad" people.

27

___ I am involved because I need to affirm aspects of masculinity which are not respected in our society. 28

___ This exploration provides an opportunity to share with men at a deeper level.

29

___ I hope to find a supportive male teacher, model, and guide. (other than your father)

30

___ The use of myths, fairy tales, and rituals has helped me to express my feelings.

31

___ The use of myths, fairy tales, and rituals is an emotionally safe way to express my feelings.

32

What is the primary reason for your involvement in the exploration of men's issues?

(For coding see Appendix H)

What do you consider to be the three most important issues men need to explore?

(For coding see Appendix H)

Your help by filling out this questionnaire has been greatly appreciated. If you have any interest in knowing the results of the survey, please print your name and address in the space below.

APPENDIX E

Memo Regarding Ethical Concerns

To: Robert A. Carlson (copy to Dr. Charles Davis)

From: Lorraine Bray

Robert, I am writing this memo to cover some of the ethical considerations necessary to the process of research.

When you invite the men to take part in the research project, would you please clarify the following points with them:

1. Participation is voluntary.
2. Confidentiality is assured because their names are *not* to be put on the survey forms.
3. This questionnaire will be used to complete a post graduate program at the University of Alberta in Edmonton, Alberta, Canada.
4. By filling out the questionnaire, they are consenting to have their responses used in the project.

This information is repeated on the survey forms.

Many thanks, Robert, for your cooperation and level of understanding about this project. Such a response has certainly been appreciated.

Lorraine Bray

APPENDIX F

Job Titles Classified

JOB TITLES CATEGORIZED

01 TRADITIONAL MALE OCCUPATIONS

02 1002 Supervisor 1010 Sales Manager 1031 Manager
1036 Program Manager 1098 Manager
1059 Management Consultant-Performing Artist

04 1004 Regional Loss Control Manager

05 1005 Mechanic

08 1011 Architect

09 1012 Senior Cost Analyst

10 1014 Furniture Maker 1066 Carpenter-Computer Graphics
1067 Journeyman Carpenter

12 1016 Geotechnical Engineer 1032 Senior Engineer
1068 Systems Engineer 1071 Engineer & 2001
1082 Industrial Engineer/ 1090 Constr. Engineer
1092 Engineering Technician 2014 Chief Engineer

13 1017 Owner-Commercial Real Estate 1034 Real Estate Broker
1063 Real Estate Sales

14 1018 Hydrologist

16 1022 Carpenter & Hypnotherapist 1025 Carpenter
1070 Carpenter-Small Contractor

17 1023 Shipwright

18 1026 Serviceman Gas Co.

19 1027 Customer Service Rep. 1038 DAT Acc't Rep

20 1028 Residential Construction (Vice President) 1040 Const. Manager

21 1029 Research Consultant (Applied Mathematics)

1062 Research Technician & 1105

23 1033 Student 1075/ 1058/ 1061/1088/ High School senior

24 1037 Furrier

25 1039 Chef at an Athletic Club

27 1042 Electronic Technician

29 1045 Odd Job-Painter 1046 Stock Clerk 1052 Landscape Maintenance 1079 Laborer 2004 Maintenance

30 1048 Environmental Health Specialist

31 1049 Senior Computer Aided Designer

1080 Industrial Designer

35 1057 Pilot

36 1064 Marketing Consultant-Entreperneur

37 1065 Computer Consultant 1081 Computer Programer- Manager

1095 Computer Programmer & 1101

38 1072 Securities Dealer

39 1074 City Planner

41 1078 Vice President of Marketing

42 1085 Scientist

43 1091/2024 Waiter

44 1094 Parts & Service Rep.

46 1099 Library Clerk

47 1100 Custodian

49 1103 Financial Analyst

50 1104 Apprentice

52 2003 Attorney

53 2006 Account Executive

54 2007 Supervisor-Agent Mail Distribution

55 2008 Public Affairs Assistant

58 2011 Entrepeneur

59 2012 Carpet Layer

60 2016 Nature Guide and Wilderness Counsellor

62 2019 Consultant 2025

64 2021 Sheet Metal Mechanic

65 [2023 Assistant Marketing Director] Misprinted

88 2005 Retired

02 HELPING PROFESSIONS

03 1003 Teacher 1019/1047/ 1051/1089/
Foreign Language Instructor

06 1006/1013/1021 Therapist Movement Therapist/1024/1035
Counsellor/ 1044/ 1050/ 1073 Personal Growth Trainer/1008
Pastoral Counsellor/ 1069 Employee Assistance Counsellor/1083
1084 Research Psychiatrist
1093 Therapist-computer Analyst 2018 Cslor

07 1007 Minister 1053 Community Priest

22 1030 Human Resource Director

28 1043 2022 1087 Massage Therapist

45 1097 Physician 2015 M.D.

61 2017 Speech-Language Pathologist

03 NONTRADITIONAL/CREATIVE OCCUPATIONS

01 1001 Marketing/Advtsg Consultant & Video Producer

11 1015 Owner-Freelance Advertising Writer

15 1020 Dance Instructor

26 1041 Actor

32 1054 Stand-up Comedian

33 1055 Paste-up Artist 1060 Artist-carpenter 1077 Artist
1086 Consultant Artist

34 1056 Librarian

40 1076 Landscape Architect

48 1102 Film Producer

51 2002 Graphic Designer

56 2009 Creative Director

57 2010 Director

63 2020 Artist-Teacher

APPENDIX G

Thematic Groupings for Calculating Means

Groupings for the Calculation of Means

Personal and Relational Issues

Item Number	Category
Issue 1	Substance Abuse
Issue 2	Spirituality
Issue 3	Spirituality
Issue 4	Importance of Work
Issues 5 & 7	Excessive Working
Issue 6	Competitiveness
Issues 8-11	Emotional Inexpressiveness
Issues 12, 14 &17	Relationships with women
Issue 13	Narrow Definition of Masculinity
Issue 15	Control by Women
Issue 16	Control by men
Issues 18 & 19	Women's Movement (reverse values in issue 19)

Issues 20-23	Father-son Relationships (reverse values in issue 22)
Issues 24-27	Mother-son Relationships (reverse values in issue 26)
Issue 28	Relationship with Children
Issue 29 & 30	Reclaiming masculinity as positive
Issues 31, 32, 35 & 36	Men in Friendship with Other Men
Issue 33	Had a Mentor in the Past
Issue 34	Significant relationships are with Women

Reasons for Involvement

Item Number	Category
Reason 1	Spirituality
Reason 2	Balance to Drive for Success
Reason 3 & 5	Relationships with Men
Reason 4, 11, 13, & 15	Relationships with Women
Reason 6	Competitiveness

Reasons 7-10	Emotional Inexpressiveness
Reason 12	Narrow Definition of Masculinity
Reason 14	Allowing Women to Control
Reason 16	Women's Movement
Reasons 17-20	Relationship with Father
Reasons 21-24	Relationship with Mother
Reason 25	Relationship with Children
Reason 26-28	Reclaiming Masculinity as Positive
Reason 29	Sharing with Other Men
Reason 30	Searching for a Mentor
Reasons 31-32	Use of Myths & Ritual

APPENDIX H

Qualitative Responses

PRIMARY REASONS MEN EXPLORE MEN'S ISSUES

A. MEN IN RELATION TO THEIR WORK

Code#

01 Sense of Self Determined by Success, Achievement, and Competition.

I.D. Participant's Responses

1003 Realize that there is more...More to life than work, doing.

1014 To stop the feeling of isolation and competitiveness with other men.

1030 I relate to men in other aspects of my life in a more open and trusting way - less fearful and competitive - more balanced human being in all parts of my life. I'm stronger and less threatened.

This coming together of all types of men is the basis for creating a "better man," one that is more balanced.

1035 To develop relationships of mutual respect with other men and therfore with myself.

1045...great to have a union-outside of the societal, work, sexual, competitive, crazy world.

1062 To discover the powerful aspects of men and to enjoy them together without condemnation for their ferocity or impulsiveness.

B. MEN AND THEIR EMOTIONS

Code#

02 Detachment from Self

I.D. Participant's Responses

1002 Better self understanding.

1026

1053

1003 Need to change. Change involves knowing who I am and what I want.

1007 Continued personal journey to discover the meaning of being human.

1008 In this safe environmet (structure) of our men's group and in this sense of community, I learn to express and discover self- my issues are revealed and explored in the sharing of the other men.

1011 Identification.

1017 To make peace with myself.

1017 To get to know myself and other men truthfully, honestly and openly - without the use of alcohol, drugs or cigarettes.

1018 It is a means of increasing my self awareness.

1024 Become a whole human being.

1028 My personal growth.

1076

1087

1030 ...I'm stronger and less threatened now.

1032 Hearing other's truth to understand my own.

1035 To develop relationships of mutual respect with other men and therfore with myself.

1036 A beginning of my search for myself...

1038 Away to become clear about who I am and what I am about.

1040 Finding out who I am as a man, how I want to be on this planet as a man in relation with men and women or as the native Americans say "all my relations".

1042 To feel better about myself.

1044 To clarify who I am and see into my unconscious (patterns).

1046 To understand the male psyche.

1047 Deal with issues of self identity, acceptance & relshp.

1048 I desire to grow.

1051 I want to know myself as the best human being I can be, and facilitate the creation of similar human beings (as a father/teacher).

1056 Trying to come to terms with myself as a man and what this means in relation to women and society as a whole.

1062 To discover the powerful aspects of men and to enjoy them together without condemnation for their ferocity or impulsiveness.

1063 Get to know and understand myself better by knowing and understanding others (includes women as well as men).

1064 To know myself better and understand the dynamics in relationships in my life...

1073 I am deepening my awareness and knowing of what it is for me to be a man and claim this knowledge and action in the presence of both men and women in the "world".

1084 ...To see and feel past the facade.

1087 Self growth.

1088 A desire to grow ; to be more honestly myself.

1094 To help me reclaim myself, to know myself, to get nurturing from myself & others....

1095 Personal development.

1096 I listen to my inner voice.

1098 To own my split off parts of my male being.

1099 Learning to feel and become myself and tell the world who I am.

1101 To come to accept myself fully.

1104 Self Discovery

1105 To express myself as a man, what does that mean to me on the deepest level.

2003 To learn more about what it is to be a whole male, a whole person.

2007 I am hoping to learn more about who I am...

2010 Self awareness.

2014 I was raised to suppress my emotions as a result I have not formed deed relshps. I reached a point where I became aware of how empty and unfulfilling this made my life. The men's movement enables me to grow in how to form better & deeper relationships.

2015 To learn more about myself in a safe atmosphere.

2018 To get in touch with who I am. To get in touch with my body without performing.

2019 To be more fully in touch with and honor my own true self.

2020 To accept myself more.

2021 Growth and betterment of myself and the world.

2025 Feel my soul, feelsafe with me.

----- Understanding of self and self related to others.

----- Live a whole life (pride, joy, courage, etc. and love).

----- Be a whole man.

----- Change involves knowing who I am.

----- Offer own personal work to integrate into self and out of the intellectual.

Code#

03 Emotional Inexpressiveness

I.D.	Participant's Responses
1008	...express myself
1009	Grief.
1009	Aloneness.
1020	Help men overcome the stigma over men dancing.
1023	To express myself without being judged (right or wrong).
1024	To heal wounds.
1024	To fill in past lacks and losses.
1028	Healing the pain of my childhood sexual abuse.
1031	Expression of nonvebal aspects: drumming, hugging...
1033	Gender shame received from my mother and society at large - men are filthy, disgusting, awful. I want to feel that being a man is good.
1036	Healing some of the emotional issues I have related to the suicide/death of my mother.
1048	...I was crushed, I felt damaged in pain (loss of children in divorce).
1057	To come to terms with negative aspects of my fathering. To heal myself so that I can grow and become a good father myself.
1062	To discover the powerful aspects of men and to enjoy them together without condemnation for their ferocity or impulsiveness.
1072	Emotional growth.
1077	To have a safe place to share feelings with men.
1079	To feel safe with large groups of men and thus to extend out to other men not involved with the movement.

1084 What men are feeling.

1092 The grief around my relshp with my parents, especially my father.

1094 To learn and to accept that it is ok to feel and express the full range of emotions.

1099 Learning to feel and become myself and tell the world who I am.

1103 Recover from sexual abuse perpetrated by my father & uncle.

2008 After 17 years sobriety in AA, I discovered I was experiencing serious depressions seated in the dysfunctional family I was raised in and the lack of positive male mentors...

2009 ... shared feelings of isolation, grief , loss and others...

2011 I am learning to express my feelings of grief and shame.

2014 I was raised to suppress my emotions as a result I have not formed deed relshps. I reached a point where I became aware of how empty and unfulfilling this made my life. The men's movement enablese me to grow in how to form better & deeper relationships.

2016 To find commonality with other men who share similar emotional feelings inside. To experience joinedness with other men as an anecdote & healing for my internal emotional isolation.

2022 A ritualistic gathering of men open, vulnerable and expressive as an opportunity to interface on emotional, social, professional, physical levels.

----- The exemplary "openness" and honesty shown by leaders of the first several "men's only" gatherings.

----- Self-hatred

Code#

04 Deteriorating Mental & Physical Health

I.D. Participant's Responses

1037 To become healthier, happier and more the man I've always wanted to be but lacked example and help.

1071 Learning what it means to be a healthy, positive male.

C. MEN IN RELATIONSHIP

Code#

05 Intimacy with Women

I.D. Participant's Responses

1016 Desire to define my reality rather than have women dictate what I should think.

1041 To share my experience of my feminine with men who fear or don't understand women.

1046 Gain more awareness and insight into relating deeply with women and why I feel distant and isolated from women.

1053 ...and self related to others.

1056 Trying to come to terms with myself as a man and what this means in relation to women and society as a whole.

1058 To balance the feminist rhetoric that permiated the school of social work where I study, where it is common to say all women are victims and all men are perpetrators.

1060 To develop respect for the separateness of the sexes in an effort to balance the social and cultural inequities.

1063 Get to know and understand myself better by knowing and understanding others (includes women as well as men).

1068 I want to learn what it means to be a man so I can be a good husband, father, friend, and human being.

1070 To find a better balance of power in my relationships with women. To overcome my denial and conditioned responses to gender issues.

1073 I am deepening my awareness and knowing of what it is for me to be a man and claim this knowledge and action in the presence of both men and women in the "world".

1094 To help me reclaim myself, to know myself, to get nurturing from myself and others - so I can quit draining the women I get involved with.

2019 ...and to balance my life so as not to be so affected by 'how it is going' with the woman in my life.

Code# 17 Intimacy with Children

I.D. Participant's Responses

1057 To come to terms with negative aspects of my fathering. To heal myself so that I can grow and become a good father myself.

Code# 06 Men and their Sexuality

Code#

08 Male Dominance in Relationships

I.D.	Participant's Responses
1010	To better learn to listen - not pass judgement but learn from other men's experiences and hurts.
1016	Desire to define my reality rather than have women dictate what I should think.
1018	A process for improving my contributions to culture.
1023	To express myself without being judged (right or wrong).
1040	Finding out who I am as a man, how I want to be on this planet as a man in relation with men and women or as the native Americans say "all my relations".
1043	To explore the positive aspects of my masculinity in a supportive, non-judgemental environment with other men.
1050	...So as to be more effective in the world.
1051	I want to know myself as the best human being I can be, and facilitate the creation of similar human beings (as a father/teacher).
1060	To develop respect for the separateness of the sexes in an effort to balance the social and cultural inequities.
1061	My primary reason is that it is an opportunity to spend time with my father in both a doing and an emotional way. My relationship with my father is in a lot of ways is affected by the fact that we tend to follow out societies rules for male interaction.
1068	I want to learn what it means to be a man so I can be a good husband, father, friend, and human being.
1069	To learn to accept my maleness in a balanced way.

1070 To find a better balance of power in my relationships with women. To overcome my denial and conditioned responses to gender issues.

1080 To gain control of my own life.

1093 To be of service and to explore being in contact with men.

2012 To gain strength, direction, love, acceptance, community.

2021 Growth and betterment of myself and the world.

----- Personal and social responsibility.

----- Feelings of agression.

----- Learn to listen.

D. MEN IN RELATION TO THEIR FAMILY-OF-ORIGIN

Code#

09 Father-Son Relationships

I.D. Participant's Responses

1025 Separate from my parents.

1039 My father's relshp is poor/I want it to be better.

1057 To come to terms with negative aspects of my fathering. To heal myself so that I can grow and become a good father myself.

1061 My primary reason is that it is an opportunity to spend time with my father in both a doing and an emotional way. My relationship with my father is in a lot of ways is affected by the fact that we tend to follow out societies rules for male interaction.

1065 I never had a positive relationship with my father.

1092 The grief around my relshp with my parents, especially my father.

1103 Recover from sexual abuse perpetrated by my father & uncle.

2007 I am attempting to heal a broken relationship with my father and see the group as a means to achieve that goal.

2008 After 17 years sobriety in AA, I discovered I was experiencing serious depressions seated in the dysfunctional family I was raised in and the lack of positive male mentors...

2020 To progress toward understanding & thereby open up the way for forgiveness regarding my parents.

Code#

10 Mother-Son Relationships

I.D. Participant's Responses

1025 Separate from my parents.

1036 ...emotional issues I have related to the suicide/death of my mother.

1055 Overly protected by my mother and never allowed into the male realm.

1033 Gender shame received from my mother and society at large - men are filthy, disgusting, awful. I want to feel that being a man is good.

1092 The grief around my relshp with my parents, especially my father.

2008 After 17 years sobriety in AA, I discovered I was experiencing serious depressions seated in the dysfunctional family I was raised in and the lack of positive male mentors...

2020 To progress toward understanding & thereby open up the way for forgiveness regarding my parents.

E. MALE PRIDE IN MASCULINE QUALITIES

Code#

11 Reclaiming Masculinity as Positive

I.D. Participant's Responses

1013 Not alone in feeling hurt and angry at being labelled as bad and unacceptable by my society.

1015 Get in touch with maleness - both outside and inside me.

1021 Deepen my male wisdom.

1024 To love and respect me as a man.

1025 I'm looking for freedom from my negative past beliefs in who I am.

1031 ...My connection to men's humaness.

1033 Gender shame received from my mother and society at large - men are filthy, disgusting, awful. I want to feel that being a man is good.

1037 To become healthier, happier and more the man I've always wanted to be but lacked example and help.

1038 ...To be a whole man.

1057 To accept my masculinity.

1058 To balance the feminist rhetoric that permiated the school of social work where I study, where it is common to say all women are victims and all men are perpetrators.

1060 To find guidelines concerning specifically male traits-...

1062 To discover the powerful aspects of men and to enjoy them together without condemnation for their ferocity or impulsiveness.

1066 Explore masculinity.

1068 I want to learn what it means to be a man so I can be a good husband, father, friend, and human being.

1069 To learn to accept my maleness in a balanced way.

1070 To overcome my shame about being a man.

1071 Learning what it means to be a healthy, positive male.

1074 This coming together of all types of men is the basis for creating a "better man", one that is more balanced.

1077 To learn it is not shameful to be a white male.

1081 Explore masculinity.

1082 To discover the basic nature of maleness and to disassociate from false negative male stereotypes.

1089 The need to identify my maleness, honor it and feel a sense of belonging and pride.

1098 To become more grounded in my maleness - fierce nature.

1105 To express myself as a man, what does that mean to me on the deepest level.

2003 To learn more about what it is to be a whole male, a whole person.

2009 Develop more meaningful friendships thru shared feelings of isolation, grief, loss and other feelings that result from our roles as men in this culture.

2017 To get connected with and honor my maleness.

----- I am deepening my awareness and knowing of what it is for me to be a man and claim this knowledge and action in the presence of men and women.

Code#

07 Masculinity Defined as not being Feminine

I.D.	Participant's Responses
1031	...my connection to men's humanness.
1041	To share my experience of my feminine with men who fear or don't understand women.
1061	My primary reason is that it is an opportunity to spend time with my father in both a doing and an emotional way. My relationship with my father is in a lot of ways is affected by the fact that we tend to follow out societies rules for male interaction.
1071	Learning what it means to be a healthy, positive male.
1074	This coming together of all types of men is the basis for creating a "better man", one that is more balanced.
1082	To discover the basic nature of maleness and to disassociate from false negative male stereotypes.
2022	A ritualistic gathering of men open, vulnerable and expressive as an opportunity to interface on emotional, social, professional, physical levels.

F. MALE NEED FOR FELLOWSHIP WITH OTHER MALES

Code#

12 The Need for Male Initiation

I.D. Participant's Responses

1021 I want to find a rite of passage from my boy spirit to my man spirit.

1051 I want to know myself as the best human being I can be, and facilitate the creation of similar human beings (as a father/teacher).

1055 Overly protected by mother and never was allowed into the male realm.

1031 Expression of non verbal aspects: drumming, hugging listening, appreciating...

Code#

13 Men in Community

I.D. Participant's Responses

1003 My wife is understanding, but there are parts of me she can't understand and validate like other men can.

1005 Fellowship and friendship, sharing life's challenges.

1006 see question

1010 ...learn from other men's experiences and hurts.

1012 Support and strength and comraderie.

1013 I am not alone... (in feeling...).

1014 Sense of isolation.

1067

1018 A dynamic sieve for sorting out important issues and feelings thru a group. A way of hearing about and expressing interpersonal issues.

1019 To be a part of, support and encourage (and to receive support and encouagement) from a realistic community of men.

1021 Deepen my male wisdom.

1022 Commonality of experience.

1026 Healing others.

1031 Expression of nonverbal aspects: drumming, hugging, listening to men and appreciating what they are experiencing.

1032 To be validated as a man by my peers.

1035 To develop relationships of mutual respect with other men and therfore with myself.

1037 To become healthier, happier and more the man I've always wanted to be but lacked example and help.

1039 Be around more men to see how they think.

1040 Fellowship & friendship/ sharing life's challenges.

1043 To explore the positive aspects of my masculinity in a supportive, non-judgemental environment with other men.

1045 ...to have a union...

1047 Deal with issues of self identity, acceptance & relshp.

1048 For support during a divorce.

1049 The exemplary "openness" and honesty shown by leaders of the first several "men's only" gatherings.

1050 Empowerment and support from other men.

1052 Expand life's reach into areas I've not touched previously - find and hold onto the good and workable.

1053 ...and self related to others.

1059 Community of truth, honesty, brotherhood and love.

1063 Get to know and understand myself better by knowing and understanding others (includes women as well as men).

1064 ...and to meet others of like mind.

1066 Spend more time with larger groups of men. Compare experiences.

1069 To feel less isolated as a man.

1072 Seeing others with similar feelings and emotions is very powerful and often touching.

1074 This coming together of all types of men is the basis for creating a "better man", one that is more balanced.

1077 To have a safe place to share feelings with men.

1079 To feel safe with large groups of men and thus to extend out to other men not involved with the movement.

1081 Be with other men in a nonthreatening situation.

1083 Open sharing with men about male issues.

1089 The need to identify my maleness, honor it and feel a sense of belonging and pride.

1090 Fellowship.

1091 I feel a need for more connection with men on a non-sexual level.

1093 To be of service and to explore being in contact with men.

1094 To get over my fear of men.

1095 Opportunity for emotional connection with other men. The other men bring their true selves to these meetings.

1099 Seeking a deeper connection with other men.

1100 To develop a sense of community.

1104 Knowing that I'm not alone with the issues inside myself.

2007 ...as well as to find support and friendship on a deeper level.

2009 Develop more meaningful friendships thru shared feelings of isolation, grief, loss and other feelings that result from our roles as men in this culture.

2011 So that I may have a safe supportive place to share my story and hear other's stories.

2012 To gain strength, direction, love, acceptance, community.

2014 I was raised to suppress my emotions as a result I have not formed deed relshps. I reached a point where I became aware of how empty and unfulfilling this made my life. The men's movement enablese me to grow in how to form better & deeper relationships.

2015 To learn more about myself in a safe atmosphere.

2016 To find commonality with other men who share similar emotional feelings inside. To experience joinedness with other men as an anecdote & healing for my internal emotional isolation.

2017 ...to connect with and honor other men.

2020 To erase my sense of isolation & insecurity.
To experience myself as a 'man among men'.
To share myself with other men.

2022 A ritualistic gathering of men open, vulnerable and expressive as an opportunity to interface on emotional, social, professional, physical levels.

2024 I enjoy coming and being around people & improve my English.

2025 Hear from them. Stay connected to men. Give and receive validation as a man by other men and, therefore, with self.

Code#

18 Men seeking Mentors

I.D. Participant's Responses

2008 After 17 years sobriety in AA, I discovered I was experiencing serious depressions seated in the dysfunctional family I was raised in and the lack of positive male mentors...

Code#

19 Men being Mentors

G. MEN AND THEIR SPIRITUAL SEARCH

Code#

14 References to Spirituality

I.D. Participant's Responses

1001 Connecting with the deepest most reverent, spiritual and masculine side of me to enable me to live a life of pride, joy, courage, enthusiasm and most importantly love.

1030 Fills a spiritual and emotional gap in my life that I never knew was there.

1072 Spiritual growth.

1097 To feel connected and accepting of my maleness - as part of my spiritual path.

2008 I also desire a real connection to God as I understand God.
Connect with inner masculine (spiritual reference).

H. MEN AND SUBSTANCE ABUSE

Code#

15 Alcohol/Drugs

I. MISCELLANEOUS REFERENCES

Code#

16 Other

I.D. Participant's Responses

1074 To help me get over my fear of straight men and to feel acceptance from them (as a gay man).

1029 Because no one else can adequately explore them for me. Not the gov't, not my hurch, not the women's movement, not mainstream American culture,whatever that is.

1041 To embrace my masculinity and be accepted as gay.
I have read much about it and was curious.

1078 I am a man. 1085

1088 To be comfortable with some of the darker aspects of myself.

1102 Nothing ventured, nothing gained. I'm a guy. Isn't that reason enough.

2002 Help discover the warrior within me.

2005 In my semi-retired state, I spend many hours in men's prisons as a volunteer and contract stage person. I sense a tremendous connection between those men and men's group men.

THE THREE MOST IMPORTANT ISSUES

A. MEN IN RELATION TO THEIR WORK

Code#

01 Sense of Self Determined by Success, Achievement, and Competition.

I.D.	Participant's Responses
1001	Career and money vs self and self esteem.
1002	Why we compete.
1035	Putting aside needless rivalry and competition.
1038	Competitiveness.
1042	Learning to help not compete with each other.
1044	How to extricate ourselves from competitive male culture.
1051	Feelings of aggression.
1064	Competition expressed healthfully
1069	To learn to trust one another rather than to compete.
1081	Claiming their power.
1087	Self and work.
1091	Success as value.
1098	Career/success/status
1101	How not to work ourselves to death.
2022	Recognizing my male competitor or any person I perceive as a threat as my brother.

B. MEN AND THEIR EMOTIONS

Code#

02 Detachment from Self

I.D. Participant's Responses

1003 Who they really are deep down, not in a dominating or belligerent way, but honestly.

1008 Self esteem and identity

1011 Need to be loved.

1012 Inner self.

1014 Self worth.

1016 How can we best learn to interact from our Truth?

1018 How to be your self (explore & understand).

1028 Their childhood scripts.

1030 How to practice being fully myself, independent of my mind and my fear.

1033 Loving ourselves.

1035 Define own issues/developing personal values.

1039 Become more sensitive and caring for myself.

1044 Getting to our true nature, who am I?

1048 Learn to experience psychic, emotional connectedness and trust in each other.

1050 Connecting with the soul voice and getting direction/clarity in our lives.

1051 Self-hatred.

1054 Relationship to self.

1059 Fully being ourselves as human beings.

1068 Self.

1069 Finding our identity within ourselves not through our work or lovers or children.

1073 Connection to one's own heart and body. Speaking the truth from one's own heart and body. Opening to the power and healing of letting "be-ing" guide doing.

1087 Self work.

1070 Self-honoring.

1071 Becoming healthy males.

1078 Self awareness.

1082 How to be your true fulfilled self in spite of previous conditioning and trauma.

1085 Voice.

1093 Speaking the truth.

1094 Themselves.

1103 Confidence & comfortableness with self.

2002 Concept of self

2005 Their sense of being. Their self worth. Their sense of relationships.

2014 Needing others is not a weakness.

2017 Trust of self and other men in relation to self.

2018 Themselves.

2020 Valuing our gifts & feelings (talents, needs).
Connection with the deep masculine source of wisdom.
Acceptance of self.
Knowing self deep down.

Code#

03 Emotional Inexpressiveness

I.D.	Participant's Responses
1001	Abandonment.
1002	How to express feelings.
1005	Feelings - expressing self.
1006	Rage.
1007	Getting comfortable expressing inner feelings (verbally or in motion).
1008	Discover feelings, express them and trust them.
1010	Develop awareness of the hurting ego.
1013	Pain and woundedness.
1013	Feelings.
1028	
1014	Recognition and expression of inner feelings as a valid part of being male.
1017	How to have "fun".
1017	How to live without fear of rejection.
1019	Acknowledging pain, grief, abandonment... our feelings.
1021	Expression of emotions.
1022	Anger - Grief - Wounds.
1025	Getting to know feelings and creativity.
1028	Childhood pain.
1030	Who I am innately as a human being, a man,and in my roles and how to practice that, Independent of my mind and fear.
1031	Men to share (emotions/love) together.
1032	Their own emotions.
1033	Empowerment as feeling beings.

1035 Dealing with anger.

1039 Getting along with fellow employees/employer at my job.

1040 Connecting with who they realy are, what they really feel as an individual. How to love themselves.

1043 Feelings and emotions as a valid part of being male.

1045 Fears...and feelings, thoughts and emotions.

1046 Their wounded and grief stricken souls, hearts and psyches.

1046 Men's pain, rage, anger, frustration and sorrow because every man has it to some degree.

1047 Emotional isolation and rejection.

1048 Get in touch with what are the sources of our anger, bitterness and resentment.

1049 Grief.

1050 Healing wounds from the past.

1055 Getting to their feelings.

1056 How to surrender more economic and political power to women and accept more power/responsibility for our own emotional lives.

1057 Grief and anger and fear.

1058 That men are in a lot of pain and that the pain between men is similar...

1065 Feeling.

1065 Communication.

1065 Trust.

1070 Shame and self honoring.

1073 Connection to one's own heart and body. Speaking the truth from one's own heart and body. Opening to the power and healing of letting "be-ing" guide doing.

1076 Fear of expression of anger.

1077 Feelings Feelings Feelings.

1079 Express anger in a safe way.

1080 Men relating to each other on a feeling and understanding level.

1084 Get in touch with their real inner feelings.

1085 Love.

1089 Acknowledging & accepting feelings.

1091 Lack of feeling generally.

1092 Men's emotional wounds.

1093 Responsible expression of their feelings and emotions.

1094 Emotions.

1097 Shame

1097 Anger.

1099 Feelings over rational linear thinking.

1099 Grief within themselves.

1100 Communication with others.

1100 Compassion for others.

1101 Acceptance of anger and sadness and other emotions.

1103 Understanding and expressing feelings.

1104 Their vulnerability, sensitivity and masculinity.

2007 Their emotions and how to express them.

2009 Repressed anger.

2010 Love Hate Pain.

2011 That they will feel their feelings and grow beyond shame & guilt. That they will release anger non-destructively.

2014 That it is ok to have and express emotions.

2015 Anger. Getting in touch with our deep feelings. Ways to heal wounds and fully grieve.

2016 Grief.

2018 Fear and expressing emotions.

2020 Dealing with guilt.

2021 Anger.

2022 Owning my power and rage.

2025 Their inner feelings.

Code#

04 Deteriorating Mental & Physical Health

C. MEN IN RELATIONSHIP

Code#

05 Intimacy with Women

I.D. Participant's Responses

1007 Identity & comfortableness in being male with women.

1015 Our belief that we are unloveable and then asking women in our relationships to prove this isn't so.

1023 Why women judge men as right or wrong.

1024 How to feel strength with women and not dominate/control or be dominated or controlled.

1029 ...honor women.

1042 Understand intimacy.

1043 To nurture compassion and love in our selves and bring that to our relshps with others.

1047 Emotional isolation and rejection.

1052 Provide a supportive environment for women to grow. Step out of traditional roles [the nine-dot box].

1054 Relationship with opposite sex in general.

1056 How to surrender more economic and political power to women and accept more power/responsibility for our own emotional lives.

1058 ...that men are not perpetrators of women's pain and are not victims of women's pain.

1061 How to foster and create a new equality and positive roles for men and women.

1068 Women.

1072 Significant others.

1079 To be able to relate to women in a way that does not put them down.

1083 Women and relationships.

1087 Male - female relationships.

1088 Men/women - how to make it work.

1089 Relshps with children

1089 Relshps with women.

1105 Relationships to women.

2002 Respect for women.

2003 Relationships/friendships between men & women.

2007 Their relshps with women and how to improve them.

2011 That they will grieve together and with women.

Code#

17 Intimacy with Children

Code#

06 Men and their Sexuality

I.D.	Participant's Responses
1009	Spiritual/sexual integration
1070	Sexuality..
1076	Sex
1098	Sexuality
1101	Opening up to a healthy sexuality and sensuality.
2007	Their sexuality.
2009	Sexual/spirituality
2012	Sexuality

Code#

07 Masculinity Defined as not being Feminine

I.D.	Participant's Responses
1011	Sensitivity
1053	
1012	Preconceived social morays.
1015	Our value of men toward other men in being sensitive, intimate, caring, loving.
1015	Development of our innate qualities that society calls feminine.
1023	How are men and women the same.

1024 Accept inner feminine.

1028 Childhood scripts.

1030 Breaking free of sterotypical unconsciousness that runs most of my moment to moment experience in "normal" life.

1031 Men to be compassionate leaders.

1032 How to be intimate (open emotionally) with others and 1036 what that means.

1041 Their "feminine".

1043 Feelings and emotions as a valid part of being male.

1048 Learn and send the message of new male identity and new ways to express our lives in a positive way.

1052 The expression of the feminine side of our spirit - supressed under masculinity.

1061 How to break down the macho-man image.

1063 Do damage to traditional, possibly unhealthy roles, stereotypes, attitudes, etc.

1064 That compassionate is not the same as weak.

1064 Dropping our image in society. Place in society.

1066 What in us is feminine? How can we be more in touch and accepting of these things?

1074 Overly domineering men need to explore their feminine side.

1104 Their vulnerability, sensitivity and masculinity.

2014 Needing others is not a weakness.

Code#

08 Male Dominance in Relationships

I.D.	Participant's Responses
1003	Using our energy and creativity to make the world more complete.
1011	Place in society.
1016	How do we become "One" with the planet/universe while maintaining our individual spirit?
1017	How to be individually responsible for ourselves and our families.
1018	Accepting transitions (Change is ok/good).
1019	How to be strong, empowered without causing harm.
1020	Male energy and its direction.
1021	How to move beyond hierarchy.
1021	The destruction of the earth. Relshp to planet earth.
1023	Why women judge men as right or wrong.
1023	Including other races/cultures at meetings.
1025	Relationship to violence, greed and power.
1029	Honor men, honor women. Let us treat each other with compassion and respect for who we are, and let us stop trying to force people into an imposed framework.
1031	Men to be compassionate leaders.
1031	Stop war --- peace.
1032	Responsibility to others (society) of being a man.
1037	Relationship to planet (earth).
1040	How to relate to "family", i.e. everyone else. How to be better fathers, role models, etc. How to be truly human beings, not human "doings".
1043	The inner warrior or peaceful expression.

1049 Responsibility.

1051 Personal and social responsibility.

1052 Make a difference by expressing our goodness in visible ways.

1053 Roles in times of international/national stress.

1056 How to surrender more economic and political power to women and accept more power/responsibility for our own emotional lives.

1058 ...that men are not perpetrators of women's pain and are not victims of women's pain.

1063 How to exist in and make the world a better/working place for all.

1067 Earth healing.

1073 Connection to one's own heart and body. Speaking the truth from one's own heart and body. Opening to the power and healing of letting "be-ing" guide doing.

1080 Men in government.

1085 Strength.

1088 How to create positive change.

1093 The proper and healthy use of power.

1094 Acceptance.

1097 War.

1099 Healing themselves and the world.

1100 Expression of self, non-violently.

2017 Moving the inner healing outward to global healing.

2020 Facing and accepting our limitations.

2021 Service.

2022 Owning my power...Focusing my social-fathering energy in world service. Using energy and creativity to make the world more complete.

2025 Connection to each other.

D. MEN IN RELATION TO THEIR FAMILY-OF-ORIGIN

Code#

09 Father-Son Relationships

I.D.	Participant's Responses
1039	Father-son relationships.
1041	Their childhoods and parental relationships.
1046	Their unfinished business with their fathers and mothers.
1054	Relationship with father.
1070	Parenting
1072	Parents.
1080	Healing men's wounds from parents.
1088	Men/fathers/sons - how to be healthy.
1090	Relationship to father.
1102	Father/son healing.
1105	Relationship to father and mother.
2003	Relationship with my father.
2009	Father/son wounds.
2014	What in their chilhood (how they were raised) was unhealthy.
2017	Childhood wounds

Code#

10 Mother-Son Relationships

I.D.	Participant's Responses
1041	Their childhoods and parental relationships.
1046	Their unfinished business with their fathers and mothers.

1070 Parenting

1072 Parents.

1080 Healing men's wounds from parents.

1105 Relationship to father and mother.

2003 Relationship with my mother.

2014 What in their chilhood (how they were raised) was unhealthy.

2017 Childhood wounds

E. MALE PRIDE IN MASCULINE QUALITIES

Code#

11 Reclaiming Masculinity as Positive

I.D. Participant's Responses

1006 Connection with the deep masculine source of wisdom much needed presently in Western society.

1012 Preconceived social morays.

1013 The importance and necessity of needing close male relationships to stay centered in our society.

1016 What is a loving, spiritual definition of masculinity?

1020 Unifying a new male image.

1029 Honor men.

1033 Our expendability.

1041 To embrace my masculinity.

1045 Identity of being men.

1047 View of men- male as positive.

1053 Roles as men.

1060 The separate and uniquely male aspects of being.

1061 How to break down the macho-man image.

1062 Acceptance of their sex.

1064 Dropping our image in society. Place in society.

1066 What in us is masculine? How can we be more in touch and accepting of these things?

1068 Other men.

1071 Carrying out action as positive, healthy males.

1074 Weak men need to explore their masculine side. These two types of men (domineering & weak) can learn from each other and create a "better man".

1079 To walk proud as a man.

1082 Social expectations versus natural maleness.

1092 Men's differences and men's relshps.

1102 Place in the universal scheme of things.

1104 Their vulnerability, sensitivity and masculinity.

2021 Equality.

F. MALE NEED FOR FELLOWSHIP WITH OTHER MALES

Code#

12 The Need for Male Initiation

I.D. Participant's Responses

1014 Mentorship- Initiation into manhood.

1018 "Helping young men. Mentoring teenagers (male responsibility). Initiation. Getting along with fellow employees/employer.

1055 Escaping mother's control.

1081 Helping, teaching, leading male youths.

1085 Strength.

1088 Men/fathers/sons - how to be healthy.

2016 Male mentorship.

Code#

13 Men in Community

I.D. Participant's Responses

1002 How to relate to other men.

1006 Isolation.

1010 Listen and learn from other men. Reaffirm other men". .

1019 Sense of community.

1036 Acceptance

1037 Relationship to men.

1042 Development of male friends.

1045 Role models, sharing, wise council members, belonging issues.

1055 Cooperation with each other.

1059 Doing this in a validating, supporting environment.

1060 Male to male intimacy... ways of supporting male to male.

1062 Developing relationships with other men.

1063 Listen to each other about everything and grow.

1068 Other men.

1069 To find a sense of community rather than to be isolated emotionally.

1071 Accepting ourselves as healthy males.

1074 Weak men need to explore their masculine side. These two types of men (domineering & weak) can learn from each other and create a "better man".

1078 Contact & communication, & love & cooperation.

1082 Men having male friends and confidants.

1083 Friendship. Working together.

1084 A sense of being integrated in committment to others.

1087 Social development.

1092 Men's differences and men's relshps.

1102 Sense of tribe.

2008 Relshps with other people.

2012 Lack of male community. Isolation.

2016 Emotional isolationism.

2017 Trust of self and other men in relation to self.

2025 Connection to each other.

Respect and caring for each other.

Men to share with with each other (emotions/love).

Relating to other men.

Isolation from other men.

Emotional isolation.

Code#

18 Men seeking Mentors

Code#

19 Men being Mentors

I.D. Participant's Responses

1003 How to help ypung men (sons too) become men - something about initiation.

G. MEN AND THEIR SPIRITUAL SEARCH

Code#

14 References to Spirituality

I.D. Participant's Responses

1009 Spiritual/sexual integration

1016 What is a loving, spiritual definition of masculinity? Explore their spirituality.

1024 See Godhead as not male/female.

1041 Their spirituality (forgiveness, etc.).

1059 Connecting our spirituality and emotions to our physical being.

1073 Connection to one's own heart and body. Speaking the truth from one's own heart and body. Opening to the power and healing of letting "be-ing" guide doing.

1078 Spirituality.

1090 Inner spirituality

1098 Spiritual direction.

1103 Understand spiritual nature of life.

2008 Relationship with God.

2008 Understanding of self at a spiritual level.

H. MEN AND SUBSTANCE ABUSE

Code#

15 Alcohol/Drugs

I. MISCELLANEOUS REFERENCES

Code#

16 Other

I.D. Participant's Responses

----- Warrior Energy

----- The strength tho seek the best path without regard as to how it looks to others.

1061 How to bring the men's movement to a level of social acceptance and understanding. To quit being considered some sort of fanatical movement or a joke.

----- Each person getting a sense of what their own sense of purpose or mission is or could be.

1072 Bringing meaningful ritual back into our lives.

To think/learn from story and make personal application for self discovery and expression - new goals and directions.

1081 Developing myth.

1090 Touching the "Wild Man".

1091 Homophobia.

1095 I can't speak for other men.

1096 Whatever comes up for them. There is no program.

2002 Purpose for being on this planet.

2019 There aren't three most important issues. They are all most important to whomever they apply to.

Love, have family and being helpful. Be happy and be good.